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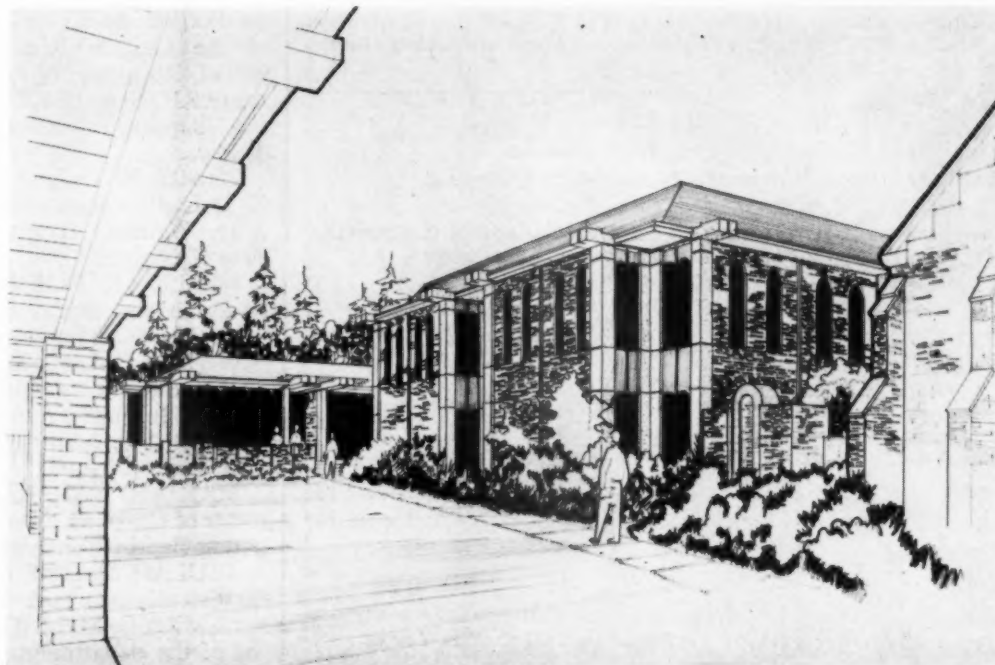
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BERKELEY BAPTIST DIVINITY SCHOOL LAUNCHES THIRD STEP IN DEVELOPMENT PROGRAM.



Architect's sketch of the proposed academic-refectory building.

To solve immediate needs and provide long-range expansion, the board of trustees has authorized the construction of an academic-refectory building adjoining the chapel.

This will provide additional class rooms, seminar rooms, music and practice-preaching sound-proof studios, and a refectory. Ample space for drama productions and special lectures will also be provided.

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Step Two the active cooperation and support of the Christian Higher Education Challenge program.

Step Three the erection of this academic-refectory building.

DR. RALPH M. JOHNSON, *President*

BERKELEY BAPTIST DIVINITY SCHOOL

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MISSIONS

AMERICAN BAPTIST INTERNATIONAL MAGAZINE

Vol. 159

October, 1961

No. 8

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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Who's Who IN THIS ISSUE

MARY APOLINAR is an American Baptist missionary. She works among the Indian Americans in the Reno-Sparks Indian Colony, Nevada.

GENE E. BARTLETT is president of the Colgate Rochester Divinity School, Rochester, N.Y.

MARION A. BEEBE is an American Baptist missionary at Insein, Burma.

GRACE K. DELAP (Mrs. Vernon G. DeLap) is state chairman of publicity, Women's Baptist Mission Society of Oregon.

WESLEY R. DOE is assistant secretary in the department of Baptist films, American Baptist Convention.

WILMA L. LOCKE, wife of Carl Locke, director of Christian centers and the Juvenile Protection Program, is an active leader in the Junior Citizens Camp program.

MARIAN MARSHALL is the director of Christian Friendliness, Washington Baptist Convention.

BEULAH McCOY is an American Baptist missionary in Sendai, Japan.

ELMER G. MILLION is the director of the department of schools and colleges, The Board of Education.

CHARLES R. SHEPHERD is an American Baptist minister, not in active service.

CARYL D. SLIFER (Mrs. Kenneth W. Slifer) is chairman of the 1961-1962 program packet committee, National Council of American Baptist Women.

ADA P. STEARNS is an associate secretary in the public-relations department, American Baptist Foreign Mission Societies.

MARY SUDERMAN, a registered nurse, is an American Baptist missionary at the Mission Hospital and Nurses' Training School, Gauhati, Assam, India.

The Cover

Here is Virginia R. Nickerson, R.N., in action in a baby clinic at Vanga, Congo. She serves at the hospital there, where A. C. Osterholm is the only doctor and she the only missionary nurse. See, in this issue, "A Week in the Life of a Missionary Nurse," by Mary Suderman.

Picture Credits

Cover, Wesley H. Brown; p. 4, American Baptist News Service; p. 12, John C. Slemp; p. 21, Keuka College News Service; p. 34, John Goodwin.

October Quiz

1. Mr. Mathews made a huge Mo-
saic cross of turquoise and silver, which
glows when the sun's rays fall upon it.
It hangs at the rear of the church.
Where is this church, and how many
families comprise its membership?

2. The early churches had no
money, no material power, no prestige,
but what did they have?

3. Although the hated colonialism
of yesterday is largely gone, yet in the
minds of millions of people in Asia
the Christian church remains as hav-
ing been established _____.
_____. Fill in the blanks.

4. What is the aim of the Junior
Citizens Camps?

5. In Nevada, four hundred In-
dians—(1) 75; (2) 94; (3) 101 fami-
lies—live in an area of three square
blocks. Which is correct?

6. In the anatomy class at the Mis-
sion Hospital and Nurses' Training
School in Gauhati, Assam, how many
different tribes are represented?

7. The Kodai School was founded
as a school for missionary children al-
most a half-century ago. How many
students are now enrolled there?

8. The impulse toward a worldwide
fellowship and sense of involvement
affecting Baptists in higher education
does not grow out of the Communist
challenge; _____.
_____. Fill in the blanks.

9. October 4 marks the centennial
of the birth of a man who has been
named as one of the three most influ-
ential figures in American Protestant-
ism. What was his name?

10. When and where were the first
two Protestant churches erected in the
Republic of Bolivia?

11. "He left behind him a legacy in
ecumenical insight and in his under-
standing of the relevance of the gospel
to contemporary life that will live on
and on." Of whom was that written
and in which book?

12. The Brotherhood of the King-
dom was established in (1) 1891; (2)
1895; (3) 1900. Which is correct?

13. On October 22, MISSIONS
Magazine Sunday will be observed in
the churches of the American Baptist
Convention. What is the special Oc-
tober Bonus which is being offered to
new subscribers?

14. How many Negro Baptist
churches were recently welcomed into
membership in the American Baptist
Convention?

Answers to Quiz on page 43

October, 1961

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OCTOBER 22

MISSIONS

AMERICAN BAPTIST INTERNATIONAL MAGAZINE

152 Madison Avenue

New York 16, N.Y.

Newsbriefs

Indian American Qualifies for Study

Reeves Nahwoosky, a member of the Baptist Church at Walters, Okla., has brought honor to both the Comanche and the Kiowa Indian tribes. He is one of the two Indian Americans to qualify for a course in administration of Indian Bureau affairs. Qualification comes as a result of competitive examination. Dan Grummon, missionary appointee of the American Baptist Home Mission Societies, is pastor of the church at Walters. Mr. Nahwoosky and his family will live in Washington, D.C., for the nine-month duration of the course.

A.B.C. Office Building Nearing Completion

The offices in the new American Baptist Convention building, Valley Forge, Pa., are nearing completion, as well as the cafeteria and conference area located to the front right of the circular office building. The farmhouse on the property was demolished in August. Part of the farmhouse was built in the period prior to the American Revolution and part in the period prior to the Civil War. The last-known name was the "Franklin Farmhouse." The first section of the project to be occupied will be the graphic-arts building, which radiates from the circular building in a semicircle. The shipping and storage operations of the American Baptist Publication Society are slated to begin moving on October 1. The printing and binding operations will start moving on November 1. It is expected that other agencies of the American Baptist Convention will move early in 1962.

B.Y.F. Council Meets at Ann Arbor

Over one hundred delegates and observers to the National Council of the Baptist Youth Fellowship participated in the North American Ecumenical Youth Assembly, which met August 15-23 on the campus of the University of Michigan at Ann Arbor. The keynote address was delivered by Jerry Fenton, twenty-three-year-old former B.Y.F. president, and member of the assembly presidium and steering committee. Meeting in their own denominational sessions, the National Council delegates called for an evaluative study of the total B.Y.F. program to be conducted during the next two years. Edwin H. Tuller, general secretary of the American Baptist Convention, conducted a discussion on



Dr. Tuller (far left) chats with delegates at B.Y.F. meeting, Ann Arbor

Baptist history, heritage, and witness. Anthony Thurston, of Lansing, Mich., was elected national president; Randy Jenkins, of Waterloo, Iowa, executive vice-president; Lynne Eckman, of Pitman, N.J., Eastern area vice-president; Peter Holdorf, of Lincoln, Nebr., Central area vice-president; John Siden, of Santa Ana, Calif., Western area vice-president; Jean Potter, of Sandy, Utah, secretary; Charles Ross, of Carbondale, Ill., treasurer; Donna Palmer, of Batavia, N.Y., Fellowship Guild chairman; Michael Blake, of Shawnee, Kans., member-at-large.

Young People Dedicate Fireplace

The international fireplace at Morigo Christian Campsite, located at Sendai, Japan, was dedicated recently. The building of this camp has been known in the United States as the Tohoku project. The Baptist Youth Fellowship adopted a \$40,000 goal toward building the camp for Japanese young people. Approximately \$28,500 already has been donated by the B.Y.F. The fireplace is within the recently completed main hall of the camp, which was built with B.Y.F. funds. Stones donated by Baptists of fifty-two countries were placed in the

earth on the day before the dedication of the fireplace. Nameplates identifying each country also were set in the concrete before each stone. During the dedication, representatives from India, the Philippines, Hong Kong, Japan, Ceylon, the United States, and Thailand came forward with lighted candles to kindle the fire in the fireplace. The service highlighted our oneness in Christ and portrayed the solidarity and worldwide outreach of Baptists. The symbol of the Baptist World Alliance is above the fireplace. The verse inscribed in the mantelpiece is Acts 1:8.

William Axling In California Hospital

William Axling, the American Baptist "grand old man of missions," celebrated his eighty-eighth birthday on August 9, at the Community Hospital, Alhambra, Calif. The veteran missionary, with more than fifty-five years of service in Japan to his credit, is recuperating from a heart attack. His condition is considered satisfactory. Dr. Axling was visiting a niece in Santa Barbara, when he suffered a coronary thrombosis on July 29. Three days later, he returned to Atherton Baptist Homes, Alhambra, where he lives in retirement. He entered the hospital August 3.

Medical Team Serves Philippines

Twice a month the traveling medical-evangelistic team from the Emmanuel Hospital, Roxas City, Philippines, visits the people in the hills of Capiz and Aklan who are too poor to pay for medicine and care, reports Frank F. Curry, an American Baptist medical missionary. The team includes a doctor, a graduate nurse, two



Participants in dedication of international fireplace at Morigo: from India, Philippines, Hong Kong, Japan, Ceylon, United States, Thailand

student nurses, an evangelist, and a driver. Six locations are visited on the basis of medical need and evangelistic opportunities. The team, traveling by jeep and trailer, visits three locations each trip, remaining for three days at each stop. These areas are not reached by governmental rural-health units. All medicines dispensed are physicians' samples, medicines donated by drug firms specifically for the traveling clinic, medicines and supplies received through the White Cross and Church World Service, and medicines purchased with specific gifts from churches and friends in the United States. Patients receive the medicine free of charge, but those who can afford to pay are charged seven cents for an examination. The doctor is able to examine and prescribe medicines for forty to fifty patients each day. Some minor treatments also are carried out. Following a short worship service, the evangelist is busy in personal witnessing, visitation, and distributing and explaining tracts. Although it is hoped that this type of program can be broadened to reach other needy areas, limitations are placed by shortage of personnel, financing, and medical supplies, Dr. Curry explains.

Church Emphasizes Visitation Campaign

Visitation evangelism is the main emphasis in the evangelistic thrust of the West Side Baptist Church, Wichita, Kans., Charles M. Pomeroy, pastor. A member of the evangelism committee of the diaconate is responsible for maintaining a prospect list, enlisting callers, and assigning names to them. The prospects come from registration cards, children who attend week-day church-school classes, Boy Scout, Cub Scout, and Girl Scout



Charles M. Pomeroy

groups that meet in the church, and Sunday-school classes. Visitation is done regularly by a limited number of visitors. In addition, several times a year there are intensive periods of visitation, when ten or twelve teams cover the entire prospect list in one week. According to the pastor, this form of evangelism keeps the prospect list up to date, spreads concern for winning people to Christ among a larger group of people, creates a greater concern for holding and integrating people in the fellowship of the church, and wins people to Christ as Lord.

Japanese Ceremony Honors Baptist

A Japanese Baptist, Sabruo Namioka, recently was presented the Ranju Hosho by the emperor of Japan at a ceremony at the Imperial Palace, Tokyo. The Ranju Hosho, the blue ribbon of the emperor, is the highest

honor the emperor gives. The award was made in tribute to Mr. Namioka's work in education. Mr. Namioka was the youngest among the forty who have received it. He was thirty-nine years old when he became principal of the Hinomoto Girls' School, Himeji, a private girls' junior-high and high school, associated with the Japan Baptist Union and the American Baptist Foreign Mission Societies. Last spring the Baptist Film Library released a new color filmstrip on the life of Mr. Namioka, called "The Source of Light." The filmstrip is a testimony of Mr. Namioka's strong Christian faith and antiwar stand which led to his imprisonment during the Second World War.

\$200,000 Gift Offered to Hospital

A gift of \$200,000 will be given to the Baptist Hospital Fund for the development of a Baptist Hospital and Educational Center at Mounds-Midway in St. Paul, Minn., if the board of trustees of the fund can raise \$600,000 in cash and pledges during the period from July 25 to December 31. Community leaders have already reorganized to renew their efforts to raise the additional \$600,000 before the end of the year. Baptist churches from Ohio to Colorado will be asked to make pledges over a period of three or more years to help meet the challenge. Baptist laymen and area representatives have been notified of the importance of an intensive effort during the next few months to insure the success of the special appeal. Mounds-Midway, with a distinguished record of service for over a half-century, is the only Baptist institution of its kind in the northern area of the country. Several graduates are now serving on thirty mission fields, and many others hold responsible positions in hospitals located in communities all over the United States.

Carey Honored On 200th Anniversary

Vinjamuri E. Devadutt attended a special celebration held at Serampore, India, on August 17, honoring the 200th anniversary of the birth of William Carey, the father of modern missions. Dr. Devadutt, an Indian national, is a member of the board of managers of the American Baptist Foreign Mission Societies, and is professor of ecumenical theology and missions at Colgate Rochester Divinity School, Rochester, N.Y. William Carey founded Serampore College in 1827 to meet the need for trained Indian leaders. He also contributed greatly to the translation and development of Bengali literature. Other celebrations honoring William Carey will



Faculty of Hinomoto Girls' School, Himeji, Japan, assembled following a tea party in honor of Principal Sabruo Namioka (center, front row)

October, 1961

How Many Hours can a Minister Squeeze Out?

Ministers as a group are probably healthier physically and mentally than most people. But items like these continue to appear in our national publications. *Virginia Minister Confined in Mental Institution. Pennsylvania Clergyman Cracks Under Emotional Strain.* Here—there—and all across the country growing numbers of ministers are breaking down.

Why does it happen?

Night and day, there are 168 hours in anyone's week. Our ministers get no more than the rest of us. Yet one congregation that surveyed itself learned they expected 82 hours of work from their minister in one week—49% of his total time!

And this is not an isolated instance!

Many ministers work 70 hours and more for their congregations each week. They have to do it in order to keep up the functions of their jobs. A Yale Divinity School professor of theology enumerates these six functions:

FUNCTIONS OF A MINISTER

DUTIES

PASTOR.....	Sow spiritual well being among the congregation.
PREACHER.....	Deliver sermons that give guidance in the relationship of God to man.
PRIEST.....	Administer sacraments and perform weddings and funerals.
TEACHER.....	Direct church's religious education program.
ADMINISTRATOR....	Responsible for church finances and physical upkeep.
ORGANIZER.....	Provide the spark for church groups, fund drives and special events.

A group of Methodist ministers found that most of them used more than 15 hours a week in pastoral visiting. They put about the same amount of time into preparing sermons, conducting services, attending church meetings and general study. Church business required from five to 14 hours and counselling five hours or less.

That's how a minister can so easily put in a ten-hour, seven-day week. If you allow him eight hours of sleep at night with four hours in which to eat, bathe, dress, etc., he has used up 22 of his daily 24.

He then has two hours a day for himself. What shall he do with them? Go shopping for a pair of shoes he needs? Take his son to the dentist? Volunteer to serve on a civic committee he favors?

How about the man himself? Does he have enough time to keep abreast of current events, take in a ball game, play golf occasionally or give proper attention to a reading program?

A minister is only human. He gets tired and worn out just like the rest of us. But he's more likely to "run his battery all the way down" because of the long hours we require from him.

He needs time to "regenerate" himself—time to rest his tired body and unwind his busy mind—time to partake in



private devotions. This means time for self-improving study—time for a quiet moment of conversation with his wife—time to romp with his hop-scotch girl and his kite-flying boy.

All of these refresh him physically, mentally and spiritually. And remember, the better man he is, the better minister he can be.

Your minister didn't dedicate his life to your church because it was going to be an easy job. But to do what he must as well as a man can do, he needs help from you, as a lay leader or member of his congregation.

And what can you do?

You can willingly take an active part in fund raising drives, visitation and evangelism, recruiting church school teachers and other acts of stewardship. The time you give can be of enormous assistance to your minister in performing his functions as an administrator and organizer. It's up to you to see that there is a balance between the time you ask of him and the help you give to him.

A GENERAL COMPARISON OF WEEKLY HOURS

	Minister	Layman
Work	70	40
Bodily Maintenance (sleeping, eating, etc.)	70	70
Remaining (for self-improvement, family, household tasks, leisure, etc.)	28	58
TOTAL	168	168

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take place this fall. One is scheduled for November 11, the anniversary of Carey's first landing in India, in 1793. All Protestant groups in Bengal will participate. In Assam, India, the Council of Baptist Churches in North-east India will be celebrating the 125th year of Christian work there. Five thousand Christians from all parts of Assam are expected. In addition, special guests from the American Baptist Foreign Mission Societies will include Edward B. Willingham, of New York, N.Y., general secretary of the societies; John E. Skoglund, of Rochester, N.Y., chairman of the board of managers; and Charles E. Boddie, of New York, N.Y., associate secretary in public relations.

Negro Churches Welcomed to Convention

Letters welcoming three Negro Baptist churches into membership in the American Baptist Convention were sent recently to the pastor of each church by Edwin H. Tuller, general secretary of the convention. The churches which applied for and received membership in the convention are: New Hope Baptist Church, Dallas, Tex., with 472 members, H. Rhett James, pastor; Ebenezer Baptist Church, Richmond, Va., with 1,200 members, David T. Shannon, pastor; and New Shiloh Baptist Church, Baltimore, Md., with 1,400 members, J. Timothy Boddie, pastor. Dr. Boddie is a brother of Charles E. Boddie, an associate secretary in public relations of the American Baptist Foreign Mission Societies. In his letter, Dr. Tuller indicated that the American Baptist Home Mission Societies would continue to be the channel through which the incoming churches would be served by American Baptists, since each is located outside the geographical areas where the denomination has state-convention offices. The Home Societies will assist them in any matter of convention relationship that might exist in the same way that state conventions act as channels for the churches within their geographical areas.

Bible Society Appoints Secretary

Fritz Fontus was recently appointed by the American Bible Society as executive secretary for its agency in Haiti. Mr. Fontus, a Haitian, is a civil-engineering graduate of the University of Haiti and holds bachelor of divinity and bachelor of religious education degrees from Eastern Baptist Theological Seminary, Philadelphia, Pa. He also has studied at the Seminaire Theologique Baptiste d'Haiti. Mr. Fontus has been pastor of the Lascabobas Baptist Church in Haiti,



Dr. Billy Graham addressed Seminary students at Eastern following his successful Philadelphia Crusade.

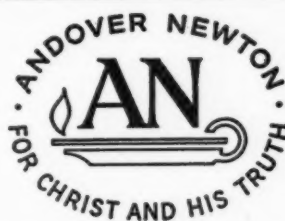
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October 18, 1961

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Union Theological Seminary
New York, New York



Dr. Brown

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Ralph W. Sockman
Christ Church, Methodist
New York, New York



Dr. Sockman

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- November 3, 1961—Leadership Convocation
*Speaker: DR. HARVEY M. RICE, President of Macalester College
St. Paul, Minnesota*
- February 12, 1962—Pastors Consultation on Recruitment
- February 27—March 2, 1962—Special Lecture Series in Old Testament
*DR. G. ERNEST WRIGHT, Parkman Professor of Divinity
Harvard Divinity School, Cambridge, Massachusetts*
- March 21, 1962—College Day
*Speaker: DR. ROBERT G. MIDDLETON, First Baptist Church,
Kansas City, Missouri*
- May 15, 1962—Dedication of Charter, Women's Auxiliary
Speaker: MRS. BLANCHE HODGE, President of North America Women of B. W. A.
- May 17, 1962—Alumni and Homecoming Day
Commencement
- October 30—November 2, 1962—Sixtieth Anniversary Week

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with the
Gospel"*

and he has worked closely with the American Bible Society on a popular French version of the Bible. Mrs. Fontus also is a graduate of Eastern Baptist Theological Seminary, with bachelor and master of religious education degrees.

Amal Goldsmith Studies in U.S.A.

Amal Goldsmith, a young medical doctor from the Jorhat Christian Hospital in Assam, India, has served for three years as a resident surgeon at the Burlington County Hospital, Mount Holly, N. J., where he has studied surgery for two years and pathology for one year. He expects to continue his studies in England before returning to the staff of the Jorhat Christian Hospital. Dr. Goldsmith graduated from the Christian High School in Jorhat, which was founded by the American Baptist Foreign Mission Societies. He received his premedical certificate from Cotton College, Gauhati, Assam, and graduated in 1956 from the Assam Medical College in Dibrugarh, Assam. Following his graduation, Dr. Goldsmith practiced general medicine at the Christian Hospital in Jorhat before coming to the United States. His father, Kamal Goldsmith, is working with Kenneth V. Dodgson, American Baptist missionary in the Leper Colony at Jorhat.

Correction Please

Phillip H. Essex, whose article appears on page 29 of our September issue, is assistant pastor of the First American Baptist Church, Anchorage, Alaska. Leo L. Schlegel is the pastor and general missionary.

In a Word Or Two

■ Raymond J. Nielsen, pastor of the First Baptist Church, Morgantown, W.Va., since 1952, has resigned to accept a call to the University Baptist Church, Seattle, Wash.

■ Douglas Beaven, of Rochester, N.Y., is the assistant to Elbert E. Gates, Jr., director of Church World Service, Hong Kong. Mr. Beaven has been studying Mandarin Chinese at Yale University.

■ Grant F. Anderson, formerly associate executive secretary of the New York Baptist City Society, is now the executive secretary of the Queens Federation of Churches, New York city.

■ Robert Eldridge, a member of the Community Baptist Church, Scarsdale, N.Y., was recently appointed assistant treasurer of the American Bible Society. Mr. Eldridge was formerly associated with the American Baptist Foreign Mission Societies as chief accountant.



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As I see it

By WILLIAM B. LIPPHARD

NEXT MONTH, at New Delhi, India, the World Council of Churches, with 178 member denominations, including American Baptists, will hold its Third General Assembly. The first met in Europe, at Amsterdam, in 1948. The second met in North America, at Evanston, in 1954. Now, Asia as a third continent is host. There could be no finer indication of the global character of this world Christian fellowship.

However, the Delhi assembly faces some serious problems. In recent years, Asia has developed a growing hostility to Christianity. Millions of people in Asia regard the Christian faith as a product of Western culture that accompanied European political and commercial exploitation of Asia. The Christian faith is associated with colonialism.

A very few older readers of this page may recall the convention sermon by Charles W. Gilkey at the Atlantic City convention in 1918, more than forty years ago. I remember it well. He pictured the foreign missionary as arriving in an Oriental or African land. Soon followed the commercial trader. Then, to protect the trader's vested interests, his Government sent the gunboat. Thus missions became associated with imperial colonialism. For this sequence the missionary was in no way responsible! Throughout its history the mission enterprise has declined the protection of gunboats.

Although the hated colonialism of yesterday is largely gone, yet in the minds of millions of people in Asia the Christian church remains as having been established by foreigners associated with European colonialism. The World Council must do everything possible to change that impression.

Another difficulty emerges in the Asian tendency to syncretism. An Asian finds it easy to reconcile differing religious beliefs. He can cleverly compromise among various faiths without alienating any of them. While the Christian must always accept the true and the good in other religions, he can never yield the primacy of Jesus Christ. That also must be made clear at Delhi.

Today, the World Council also meets a new government attitude toward Christianity. Government and people of India are deeply grateful for the material and social benefits

brought by schools, hospitals, and other mission agencies. However, while gladly accepting the material benefits of Christian missions, India today is indifferent, and perhaps even hostile, to evangelistic efforts. So at Delhi the World Council must maintain its evangelistic witness and demonstrate the Lordship of Christ as its motivating concern.

Another problem should worry the Delhi assembly. The program theme is "Jesus Christ: The Light of the World." The people of Asia must clearly understand that the World Council is not the light! Nor do the hundreds of delegates, observers, consultants, participants, reporters, and visitors constitute that light. Occasionally throughout history men have appeared like lights, whose brightness radiated into the darkness of their times. Only one person has ever appeared as the Light of the World. To proclaim that truth must be the dominant purpose at Delhi.

A final difficulty is the Delhi communion service. Although established by Jesus to unite his followers in remembrance of him, this has always been the spot where interdenominational cooperation has collapsed. At previous World Council assemblies, at Amsterdam and at Evanston, separate communion services had to be scheduled. I know, because I was there. (See *MISSIONS*, November, 1948, page 531.)

As I see it, until an Anglican, a Southern Baptist, a Missouri Synod Lutheran, a Calvinistic Presbyterian, and what have you, gather at a communion service in remembrance of Christ, and until all Christians regard the communion table, not as a piece of church furniture for serving a sectarian supper, but as the Lord's Table, where all Christians should be welcomed, pronouncements or resolutions on church unity are like the fragrance of a rose wasted on the desert air. To multitudes of Christians and non-Christians in Asia, the sectarianism of the communion service is an unforgivable denial of the unity which the World Council proclaims. It blocks the fulfillment of our Lord's prayer that we might all be one.

Thus, to achieve a successful Delhi assembly will not be easy. The World Council merits good wishes, high hopes, and fervent prayers of Christians everywhere as it emphasizes to Asia that Jesus was an Asian, who was born in Asia, who never left Asian soil, yet belongs to all men everywhere. He can never be associated with colonialism, nor be part of any alien culture, nor be identified exclusively with any sect or church. He is the one true Light of the World.



World Christianity

By ANNA CANADA SWAIN

Christian Unity Front-Page News

A leading French Jesuit publication has called the application of the Russian Orthodox Church for membership in the World Council of Churches one of the most important events occurring in the non-Catholic world. According to Robert Rouquette, the application was inspired by religious motives and should be an asset to the World Council; he sees in it a real desire for Christian unity. The writer also points out that the very large Orthodox Church is in itself a benefit for the World Council; for it will help it to resist the temptation of being merely a Pan-Protestant organization. While Mr. Rouquette admits there may be some difficulties, he feels that Patriarch Alexis belongs to the old Russia, predating the Revolution, and that the application is motivated by the desire to bring a genuine testimony of Christian faith to the World Council.

German Ecumenical Leader On Orthodox Application

Hanfried Kruger, of Frankfurt-am-Main, reports in the *Evangelische Welt* that the Russian Orthodox application for membership has taken place much more quickly than could have been expected. He notes that in view of the fact that the relations between state and church in Russia are extremely tense at present, it remains a mystery why the authorities have granted permission for the application to be made.

Archbishop Ramsey Speaks on Unity

The Christian world has been watching with deep interest for any pronouncement by Arthur Michael Ramsey, who recently succeeded Geoffrey Francis Fisher as archbishop of Canterbury. Dr. Fisher has been the very active president of the British Council of Churches and was one of the six presidents of the World Council of Churches, from 1948 to 1954. The new archbishop has now promised to work for the union of the Christian churches of the world, although he has admitted that the inclusion of Roman Catholicism presents great difficulties. "There is a very big gulf," he says, "because the Church of Rome considers itself complete, without the addition of any other church in the world." However,

even here, Dr. Ramsey feels that there are common interests on which there could be helpful discussions.

Another Report From Britain

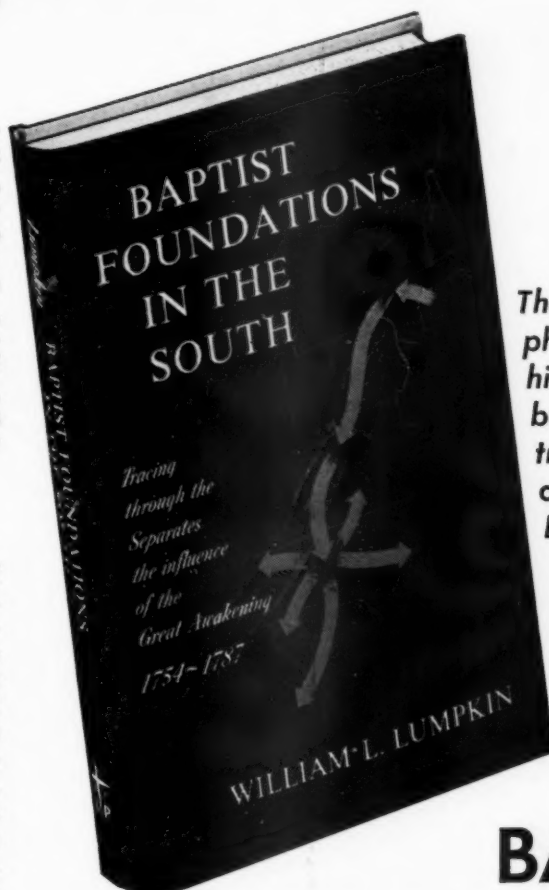
Recently, Liverpool elected a Roman Catholic as mayor. Speaking at a mass in the Liverpool cathedral, marking the Lord Mayor's inauguration, Roman Catholic Archbishop John C. Heenan told the new mayor: "We take it for granted that you, my Lord Mayor, will never, as a Catholic, seek the advancement of Catholic interests at the sacrifice of the rights of non-Catholic citizens. By God's grace, you will be the servant of Protestants and Jews no less than those of your own faith."

President of Union Speaks Frankly

Henry P. Van Dusen, president of Union Theological Seminary, has expressed his frank opinion that the major hindrance to church unity in the United States is found in a small but very vocal group within the Episcopal Church. The group call themselves "Anglo-Catholics"; they are the high-church wing of the denomination. They place great emphasis on apostolic succession. Great Britain's Anglican Church also has its Anglo-Catholics. Those who were at the Second Assembly of the World Council of Churches will remember that one of them attempted to prevent the Anglican Church from joining the World Council. It did not take Dr. Fisher, who was presiding, long to tell the speaker that he was out of order. Dr. Van Dusen is sharply critical of clergymen who claim that the Episcopal Church cannot act on any merger plan with non-Episcopal bodies until such proposals have been approved by the Lambeth Assembly. Dr. Van Dusen points out that the recent plan suggested by Eugene Carson Blake, of the United Presbyterian Church, for a closer alliance among Episcopalians, Presbyterians, Methodists, and others, is "based squarely and explicitly" upon the plan which resulted in the formation of the Church of South India.

Finnish Lutherans And Women in the Ministry

Three years ago, the Lutherans of Finland appointed a committee of five theologians to study and make recommendations regarding the ordination of women. Dean Aimo T. Nikolainen, of the University of Helsinki Theological School, was chairman. Four of the five members agreed that women should be ordained. This decision was based on the fact that in the early church women performed tasks now undertaken by the ministry.



The exciting story of a phase in American church history that has never before been adequately treated... the influence of the Separates on Baptists in the South.

BAPTIST FOUNDATIONS IN THE SOUTH

by William L. Lumpkin

The Separates—a handful of rugged, single-minded, enthusiastic colonists from Connecticut—settled in North Carolina in 1755 and immediately introduced the phenomenon of revival to the southern frontier. Beginning with the Great Awakening in New England in 1754, *Baptist Foundations in the South* traces the growth and influence of this heroic group through 1787 as they struggled to establish religious liberty as an American constitutional principle. (26b) **\$4.25**

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Letters... FROM OUR MISSIONARIES



Hope For the Congo

C. G. WEAVER
Leopoldville

Though the unsettled conditions here are naturally in the forefront of everyone's thoughts about Congo, we should like you to know that many good things are happening here as well. Recently, at our church in the commune of Bandalungwa, I was once again reminded that the future in any country of any Christian work depends on the children and young people who are now being reached for Christ. There was a service of dedication for babies and parents, and as I watched the three families present their beautiful little brown children, promising to bring them up "in the nurture and admonition of the Lord," I felt that this was symbolic of the Hope for the Congo.

That same day while the offering was being received, we sang, "Bring, bring your gifts to God"—and, as we finished, the children in the near-by junior church were also bringing their offerings, and sang almost like an echo of our song—"Bring, bring your hearts, too!" This, too, seemed again the answer to the "Congo crises"—bring yourselves to God.

And so the work goes on, and people are hearing the gospel, and some are giving themselves to Christ and to his service. As long as this is happening, there is hope for the country. Pray with us that the people may catch a vision of the impact that truly dedicated lives can make on this land.



Growth In Puerto Rico

OSCAR RODRIGUEZ
Hato Rey, P.R.

The metropolitan area where we live grows by the hour. New low-rent housing projects and urbanizations seem to "grow" overnight, thus giving an opportunity for the masses to have a good home to live in and to enjoy. This adds to our already great challenge, since we are doing very little in building adequate places of wor-

ship for these thousands of families that move out from the center of the city. We need to expand if we are to serve. We must stress the teaching of missions. We need more leaders. Our pastors are already overloaded with their local church work. We are in need of preparing more young men and women to serve these new areas. We need to buy lots and build new church facilities. We need funds to meet this challenge in a realistic way.

Our Protestant witness on the island is stronger each day. When the Roman Church tried to organize a political party, the intellectuals, most of them Catholic by tradition, spoke their minds, and what they said could have been signed by our Protestant leaders. We as a church did not have to say much. Their own people fought the battle for us. And on the eighth of November the clergy went through the disappointing experience of seeing their spiritually unsatisfied people rise up against the dominant will of their church leaders.



Kodaikanal School

LORIN HUNT
South India

Kodaikanal School is located within a compound (surrounded by four walls) at one end of the village. The buildings overlook beautiful Kodai Lake, which is a favorite spot for old and young alike. Here at Kodai School, 350 young people enjoy this paradise of South India as they study, play, and worship with one another.

Kodai School was founded almost a half-century ago as a school for missionary children. Parents working in the mission field have sent their children to Kodai for many years, and this is true at the present time. We now have students from India, Ceylon, Burma, Assam, Arabia, Germany, Sweden, England, Iceland, and, of course, the United States. These children are from the homes of missionaries, of government employees, and of businessmen. The interesting thing is, that here in the school, we have all these young people studying for an American education, one that they certainly deserve.

The young people here take great pride in their chapel, what it stands for, and their own particular part in it. Every morning when the tower bells ring, it has become traditional for all to attend the morning chapel services. Through these and the many unique, interesting programs for students,

young and old, we here at Kodai experience the closeness that binds all of us in the spirit of Christian love.



Mobile Christianity

ELEANOR CRONE
Sacramento, Calif.

Most likely you know that the Lincoln, Locke, and Broderick Christian Centers are now under one main title, the United Christian Centers, with one director and one missionary staff. Instead of having a building-centered program, where the people come to the building for group activity, we now take the program to many areas in the city, and in this way touch far more lives for Christ. You can likewise imagine how much more travel time is spent by the missionaries as we pick up all our equipment for the morning, load it into the cars, meet the groups, return to the center, and unload and reload for another group that afternoon or evening.

The club groups are very much like vacation-church-school sessions, with games, craft, and songs and stories about Jesus. In each club group, though games and craft are important in attracting folks to the group, the most important part is realized when the group is singing songs of Jesus, listening to a story of him, or a character story which points them to him.



Setbacks And Progress

KEITH DAHLBERG
Kengtung, Burma

The work in Kengtung these days is a mixture of setbacks and progress. One big factor of unrest is caused by the various groups of rebels. On one side are Shan rebels fighting against the Burmese, while in another area are a group of Lahus who are apparently for the Burmese but against Shans and Christian Lahus. This week a Catholic priest was killed. The Baptists have lost none of their leaders yet, but several have been threatened.

Even from the troubles now on the land come opportunities for Christian witness. After a funeral for several soldiers, a Buddhist sergeant came up to the missionary and said, "I like what you read about the body comes from dust and returns to dust but the soul goes to God. That's what I want said when I die."

Editorials

MISSIONS
AMERICAN BAPTIST INTERNATIONAL MAGAZINE

October, 1961

ON THE OPPOSITE PAGE, as in our September issue, are some highly interesting and informative letters from our missionaries. Many of you have asked for them, and here they are! And they are but a sample of other new features that are soon to come. Beginning in November there will be each month a four-page pictorial, factual presentation of one area of our American Baptist world mission. From the very first issue you will want to keep this series for study and reference. For missionary information in small compass, this series will be hard to surpass. Another widely requested feature will be a children's story on a missionary theme. Look for it also in November and in other months to follow. Then, as you doubtless know already, a special Judson Anniversary Issue will appear in March, 1962, in commemoration of the sailing of the first American missionaries and the beginnings of Baptist work in Burma one hundred and fifty years ago. All this leads up to the importance of MISSIONS Magazine Sunday, October 22, for you and your church. Do not fail to take advantage of the October Bonus that is being offered, the details of which appear on page 3 of this issue. This is the one time of year when we make a special plea to all our readers and friends to help boost our subscription list. We need your help. May we count on you?

Looking for Light From New Delhi

BEFORE the month is out, the editor of this magazine will be on his way to New Delhi to report the Third Assembly of the World Council of Churches. On the way he will have a series of well-planned, unhurried conferences with church leaders in Hawaii and with missionaries and nationals in Japan, Hong Kong, Thailand, Burma, and South India. His experience on a similar journey in 1952 foreshadows the many problems that will be revealed in the course of these conferences—problems that missionaries and nationals alike are facing bravely in these dark and foreboding days. There are international tensions, economic and social problems, the conflicts of race and class, the threat of international communism to personal and national security, the crass indifference of many people to the liberating power of the Christian gospel—to name only a few of the problems that confront us in this generation. And in New Delhi, Christians from all over the world will consider the theme “Jesus Christ: The Light of the World.” May we not, therefore, rightly expect New Delhi to shed light on the Christian approach to at least some of the problems mentioned above? Or will its treatment of “Light” have the otherworldly character of its treatment of “Hope” at Evanston, in 1954?

At Evanston, the discussions of “Christ: The Hope of the World” were largely eschatological, otherworldly. They pointed to some far-off future, with only an occasional word about the living present. Will it be that way in New Delhi? Surely not in a world on the brink of self-annihilation. If Christ is not the Light and the Hope of *this* world, then we are in total darkness, and we have no gospel. Let New Delhi make this fact crystal clear.

Racial Segregation In the North

IF ANY of our readers are under the illusion that racial segregation is wholly or even largely confined to the South, then we suggest that they purchase and read a twenty-five-cent pamphlet, “School Segregation, Northern Style,” just published by the Public Affairs Committee, 22 East 38 St., New York 16, N.Y. The authors, Will Maslow and Richard Cohen, declare that “the fact that school segregation in the South is imposed by racial laws and in the North by school districts makes it nonetheless segregation for the Negro children. . . . For when the Supreme Court held that racial segregation of children in public schools ‘has a tendency to retard the educational development of Negro children,’ its finding was not limited to one part of the country.” So it is that racial segregation in the public schools is all that the term “segregation” implies, whether it is imposed by state law or by school-board resolution, as in the South, or by such unofficial manipulations as gerrymandering a school district to keep Negroes out, as in the North. All the raw edges of this the greatest social problem of our time are laid bare as the pamphlet tells the story of segregation in New Rochelle, N.Y., and describes techniques used in New York city and elsewhere when the school boards made real efforts to promote fairer racial policies.

Just No Money For Human Need

AN EDITORIAL in *The New York Times*, recently, dealt with an appalling situation in the world's largest, wealthiest city. In New York, the editorial said, wayward adolescent girls, aged sixteen to twenty years, are thrown like common criminals into the city's House of Detention for Women, which is “a fortress of despair—an overcrowded, medieval, maximum-security prison whose heavily barred cells house young offenders and habitual criminals alike.” Though the prison's normal capacity is 444, in one month the overcrowding mounted to 670, and on one day nearly half of the 530

inmates were in "detention"—actually serving time running into months while awaiting trial for crimes of which they had not been proved guilty. All that is, of course, deplorable. But even more deplorable are the futile efforts so far of Anna Cross, the city commissioner of correction, who long has pleaded for "recognition that these girls need medical and psychiatric care, not the lock-up." Five years ago she began to seek a suitable treatment center, but her hopes are still in the blueprint stage. They "may be fulfilled" in 1963, says the editorial. Meanwhile there seems to be plenty of money for many other things in New York and in other cities with similar problems. There were millions of dollars for the new Lincoln Center for the Performing Arts, and millions more for the scores of modern new skyscrapers on Fifth Avenue and Park Avenue. There will be additional millions for a new Madison Square Garden, for a new baseball stadium in Flushing Meadow, and for another World's Fair. And the Bronx Zoo, we are told, is planning "a multimillion-dollar renovation that will allow all its animals to be exhibited in natural settings without fences or bars." But delinquent teenage girls awaiting a hearing are kept in over-crowded, heavily barred cells! There is no money for them. A humane, modern center for rehabilitation must wait for years and years, if it ever comes. Need anyone be surprised, then, to read on the same page on which the zoo story appeared that a United States Senate investigation group reported a continued rise in juvenile delinquency? Though there is nothing *wrong* in having an inclined ramp that will permit viewing the treetop life of birds, or in an outdoor enclosure to encourage breeding among bears, surely there is nothing *right* about treating youthful delinquents as if they were hardened criminals.

Uphill Struggle Against Poverty

WHEN, last August, representatives of the American republics assembled in Punta del Este, Uruguay, and established the Alliance for Progress—"a vast effort to bring a better life to all the peoples of the continent"—they were coming to grips with perhaps the most widespread and the most acute problem in the world today—the problem of poverty. Approximately three-fifths of the people on this planet are living in poverty, much of it in alarming proportions. Well known is the wide gap between the few who are rich and the many who are poor in Latin America. Landlordism, illiteracy, epidemics, lack of proper sanitation and programs of health—these are among the problems that spread far and wide. And on the other side of the globe, in India, for example, poverty is even worse. Per capita income of India's 438,000,000 people is less than \$70 a year, as compared with more than \$2,200 in the United States. And even if Prime Minister Nehru's program for the next fifteen years succeeds—to more than double the nation's income—the problem still will not be solved. For, during that time, India's present population is expected to rise by almost 50 per cent, to 625,000,000. The problem of poverty is virtually the same in other parts of Asia, in the Middle East, and in parts of Africa, and all efforts to solve it are in for an uphill struggle, perhaps for many years to

come. It is a many-sided problem. Directly attributable to it is much of the unrest and the discontent of the world, which become fertile soil for the growth of communism. Hungry men do not bother to philosophize about communism, or to weigh its claims over against the claims of democracy; when communism offers what appears to be a way out of their miseries, they accept the offer and ask no questions. Let the opponents of what we call foreign aid, which actually is mutual security, please ponder this grim reality. Through governmental agencies, through private capital and industry, through voluntary social and welfare agencies, through Christian missions, in every way possible, we who have plenty must minister to the needs of those who have little or nothing at all. We must do so, not only to help stop communism, though this motive is not to be ruled out, but because human life is at stake.

Capsule Comments

WORDS you never heard of a few years ago are in common usage today—such terms as "cerebral palsy," "cystic fibrosis," "hemophilia," "multiple sclerosis," "muscular dystrophy," and "myasthenia gravis," to list only a few. Doorbell ringers who solicit funds for the more than one hundred thousand national, regional, and local voluntary health and welfare agencies in the United States have brought these terms home to you to the tune of \$1.5-billion dollars in collected funds annually. If you are somewhat bewildered over it all, then you may wish to look into an exploratory study just completed by an ad hoc citizens committee which came together at the invitation of The Rockefeller Foundation. For the paper edition of the study, *Voluntary Health and Welfare Agencies in the United States*, send one dollar to The Schoolmasters' Press, 82 Morning-side Drive, New York 27, N.Y. . . . Hearty congratulations to the program committee, Adam Baum, chairman, for the 1962 session of the American Baptist Convention in the selection of a program theme: "Proclaiming the Gospel of Freedom." That is right down our alley as Baptists! Freedom, including religious freedom, is what we want for ourselves and for all other men. It is our concept of freedom, derived from the clear teachings of the New Testament, that has made us what we are today. Through the centuries we have stood for a free church in a free state, for freedom to worship according to the dictates of conscience, for freedom of speech and of the press, for freedom to propagate one's faith, for freedom to change one's religious affiliation. These principles are our heritage. Let us reaffirm them at Philadelphia next May, as we dedicate our new national offices at historic Valley Forge. What more appropriate time or place? . . . At this writing the Berlin crisis is still with us. Our fervent hope is that it will not deteriorate into something worse than a crisis. Talk about negotiation is in the air around the world, and all peace-loving men hope and pray that negotiation on a high level will be possible. But we may as well be realistic enough to admit, whether we like to or not, that negotiating with a dictator is not easy. So far, Premier Khrushchev has manifested no intention of doing other than having his own way. And his most recent rocket-rattling cancels all his protestations of peace.

On Losing the Sense of Concern

IN A SERMON entitled "The Salt of the Earth,"¹ Elton Trueblood calls the handful of disciples to whom Jesus preached the Sermon on the Mount "the little redemptive society" on which Jesus was depending to function as a preservative in a decaying civilization in the sense that salt preserves meat from decay. Though these disciples lived in a remote corner of the Roman Empire, had no standing, no money, no prestige, no worldly power, no education, yet they were to save civilization.

They were to save civilization from decay—provided: provided they continued to have the properties of salt; provided they continued to be a redemptive fellowship. For the salt with which Jesus was familiar could lose its saltiness, and there was no doubt that a small band of disciples, such as the twelve, among them Judas Iscariot, could quite easily cease being a redemptive force. The crude composite that passed for salt on the shores of the Dead Sea, piled there against wind and rain, could become so adulterated, so washed out, that little true saltiness was left. So it was good for nothing, except to be trodden under the feet of men. And, of course, the saltiness, the effectiveness, of the little redemptive fellowship could come to the same end. It, too, could become worthless.

■
Passing from this first-century background to the present day, Dr. Trueblood declares that what Jesus said about salt is relevant to "the redemptive society which we call the church." He writes: "If all the salt is washed out of it, if all that is left is just the worldly emphasis of respectability and fine buildings, an ecclesiastical structure and conventional religion with the redemptive power gone, it isn't partly good; it isn't any good."

That is to say: "Christ is saying that mild religion, far from being of partial value, is of utterly no value. We can lose our Christianity! It is easy to go on with the motions; it is easy to continue a structure; it is easy to go on with a system. But Christ says it isn't worth a thing." And this devastating sentence: "A religion which has lost its sense of concern and becomes a mere means of personal comfort is one which Christ is bound to renounce, even if it uses His name and claims to maintain historical continuity with the beginnings of Christianity."

Now, all this is strong medicine, but not a whit stronger than the words of Jesus. Salt that has lost its saltiness is no longer salt; its preservative power gone, it is utterly worthless. And so it is with a church that has ceased to be a church; its redemptive force spent, it ceases to be a church and is worthless.

If we ask how a church ceases to be a church, how it loses its redemptive force, the answer is in the words of Dr. Trueblood, which we have considered already: emphasis on respectability, fine buildings, ecclesiastical structure; going through the motions, continuing a structure, going on with a system; losing the sense of

concern, becoming a mere means of personal comfort. Of course a church that is content with that low standard is not a church. It has lost its redemptive force.

Here, it would seem, is a challenge to every church of the American Baptist Convention. Has my church, your church, lost its sense of concern? Or does it exist primarily as a means of personal comfort, as a mark of respectability, as a system that must be maintained at any cost? Does it have a genuine interest in redeeming the community and the world in which it exists, or is it satisfied with business as usual?

■
What did the early churches do? They had no money, no material power, no prestige, no high-powered machinery, no apparent means of success. They were a mere handful of men and women against the might of the Roman world. But they had one thing in their favor—concern. They had a deep and abiding concern for the redemption of the world. And they never stopped, never lost hope, never gave up until they had taken the gospel into the towns and cities of the Graeco-Roman world and had penetrated even Caesar's household. Their principal concern was not in preserving an ecclesiastical system, or making sure that conventional religion would last until the second century, but in redeeming the paganism in the next block, in the next town, in the next country. Little wonder that it was said of them that they turned the world upside down.

If any church wishes to have more specific language, let it but open its eyes to the poverty, the juvenile delinquency, the crime, the ignorance, the political corruption, the race prejudice all around it. Once having seen these things, no church can ever again be content with business as usual. Having really seen them, a church will become a redemptive society. It will actually be a church.

Another specific is what any church can do in helping to get other churches started. How deeply is your church interested in church extension? Is it willing to contribute money and even some of its leaders in order to help a struggling congregation in a new residential section of your city, or perhaps in a new town in the next county or the next state? Suppose the first Christians had been content to live in Palestine to ripe old age, without ever having pushed out into the Roman world. What would have become of the church? Where would we have been today?

Still another specific is on the wider front that we call home and foreign missions. What percentage of your total church budget goes to these causes? Is it 5 per cent? 10 per cent? 25 per cent? 50 per cent? Are you satisfied with what your church is doing in this sector of its total ministry? Should it do more? These are questions that every church should ponder in the light of the church's world mission as it is clearly defined in the New Testament.

In another sermon, Dr. Trueblood quotes Robert E. Speer as follows: "Any man who has a religion is bound to do one of two things with it, change it or spread it. If it isn't true, he must give it up. If it is true, he must spread it."

¹ Elton Trueblood, *The Yoke of Christ* (New York: Harper & Brothers, 1958), pp. 22-30.



The Chapel, Mission Hospital, Gauhati, Assam

A Week in the Life of a Missionary Nurse

IT IS Monday morning and chapel time here at the Mission Hospital and Nurses' Training School in Gauhati, Assam. It is my time to lead, and I look out over the young people singing the hymn of praise, "When Morning Gilds the Skies." In front of me are the probationers, dressed in their red-bordered saris. Just behind them are the junior and senior students in white uniforms and stiffly starched caps. The midwifery students make a contrast with their staff caps, which are plain white, while the staff nurses look very smart in their red-banded staff caps. The senior staff nurses, always dependable, give dignity to the room of young people. The low voices we hear are those of the male nurses and medical technicians.

It is a continuous Christian witness to the patients in the hospital that their nurses and technicians begin the day with God. "Today is mine, to do a loving deed" still rings in our ears as we all scatter to the wards, receive reports from the night nurses, and plan for the work of the day.

By example, supervision, and classes we seek to maintain a nursing service that fulfills the purpose of the hospital, as stated in its constitution: "To give care to the patient in the spirit of Jesus Christ and to become a living witness of Jesus Christ."

The day is soon filled with routine work of preparing duty schedules, giving assistance in the business office, and visiting the wards, where the nurses may be in need of special help. To do all this, I am assisted by several very good teachers and supervisors.

"Please help me to do the skin test on this baby. I've never done one before!"

We put on isolation gowns and masks. I hold the little arm as Elina inserts the needle for the skin test. The one-year-old baby is breathing with difficulty, and a tracheotomy may be necessary. This will mean a special-duty nurse, and I go to check the schedule.

The senior student who will look after this baby is competent and capable of watching carefully. Only the little tube is the life of the baby. I go often to see how she is getting on and help her with the tube. The mother is weeping, and I must give attention to her, to quiet her fears.

Day by day the tube becomes less needed, and there is great rejoicing when it is removed and the baby again breathes on his own. We teach the skills and techniques that are necessary to hasten the healing process.

IT IS 7:30 P.M., time for the nurses' Bible study, but I feel too tired to attend. It may be better to go to bed early, as it has been a hard day. But have I not had time for everything else today? Will I fail now to help build the foundation of Christian living for our nurses?

Soon we are discussing the parable of the two houses—one built on sand and one on solid rock. Lives must be built on a strong foundation, by first hearing and then doing the will of God. As we practice nursing, so we must also practice Christian living.

I look into the face of one of the nurses, who just this morning stood in my office with tears of remorse. We may fail, but the Lord is faithful to forgive us, and then we may try again. Our class teaching supports



Easy now! That's better—at least for a few minutes!



All dressed up for a picture, hair-do and everything!

By MARY SUDERMAN

the individual conferences which we have with the nurses from day to day.

The hour has passed quickly. I remember that Lanuba is having surgery tomorrow and that I should stop by to see him. He seemed so very disturbed this afternoon when I told him about the operation. Last time he had a severe hemorrhage, but sang and prayed his way through. I reminded him of God's faithfulness and encouraged the nurses to work in every way possible to make it easier for him.

Morning comes all too soon, but I must have some moments of quiet before the duties of the day crowd out all time for thinking. As a Christian, I am called to be a witness, and witnessing requires a life dedicated to God. It demands that the fruits of the spirit—love, gentleness, patience, kindness, and understanding—shall be evident always in dealing with people. I know that these qualities will be needed in directing the lives of others today, and so I first must receive strength for myself, that I may be ready to give to others.

"I cannot make it! I cannot do it again! I shall die by morning!"

Lanuba has just returned from surgery. He is receiving oxygen, and several nurses are watching him. Again, I remind him of his previous experience with the Lord. "Yes, the Lord is with me." He starts to sing, breathlessly, "Abide with me, . . ."

With a word of encouragement to the special nurse, I go home for the rest of the night.

In the morning I return and am greeted with these eager words: "I am still here. The Lord has let me live until this morning."

How wonderful to have nurses who continue to uphold their patients before the Lord during the night watch! Many times the patients will ask for prayer, because they know the effectiveness of prayer. One patient was so very frightened that I promised to stay with her during surgery. "Please say a prayer for me," she begged. When the emergency was over I thought of the prayer I had uttered and the God to whom I had prayed. "The sister prayed and I am safe," the patient told her family later.

At the end of the day I like to go the rounds to see each patient. This routine gives the patients an opportunity to talk about problems of home, of family, or of themselves. A word of encouragement, a Scripture verse, a prayer, as is needed, brings me close to the patients, who soon wait with eagerness for my visits.

THERE is Sani, filled with uncertainty and worried about the future. She has heard that her legs are to be put into plaster casts. Then how can she look after herself? Her legs are bent from arthritis, and she is now in the hospital for an infection of the lungs.

We talk together for awhile. Then I remind her of the time I found her in her little bamboo and thatch house, shaking with cold. We sent nurses to give home-nursing care three times a week, and soon she was sleeping all night and helping to do household chores from her bed. The Lord helped her then and will be with her if she needs any further treatment. I leave a crocheted cross bookmark with her to keep under her pillow, as she does not read and may find this helpful in directing her thoughts during quiet times. From my visits to Sani, the patient in the next bed has become interested in Christianity.

"How do I put this cap on?" "I am frightened, aren't you?" Six chattering girls are getting dressed to go into the operating room to see the doctor do a spinal puncture for anesthesia.

The anatomy class, studying the nervous system, is about to complete the year's work. Five different tribes are represented, and many did not have sufficient English or Assamese language study before coming here. Imagine their difficulty in learning anatomy terms and

descriptions in English! Teaching these girls takes patience and more patience. It is not possible to estimate their level of intelligence until we have given every opportunity for each one to express herself in class and in the ward.

I must look over the applications that have come for the next class. I see that there are a number of girls who have finished high school. We hope gradually to have all nurses high-school graduates.

I have a letter here from Basanti, which came today. She is happy to tell me that she has been promoted to supervisor in the oil-company hospital. In her letter she remembers the morning chapel, the special songs they sang in church, and the many happy times she had in training. Then she writes about her church and the Sunday-school class she is teaching. How happy I am to see her taking an active part in her church there! Could this be some of the fruit of our labors?

MY WORK for the day is finished, and I am "off duty." But word has just come, telling of a tragedy in one of our Christian homes. An older son is in the hands of the law. I feel burdened for the aged father and mother, as well as for the younger brothers, who are just beginning to find their places in life.

As I enter the home, there is darkness, sadness, and no comfort. What words may I speak? We sit in silence. The Lord does not forsake his own. We have prayer together, and I leave, feeling a bond of friendship in Christ.

As I return to the hospital, it is just time for prayer meeting. Oh, how I feel the need of fellowship in prayer for this family! But then a nurse comes to report that a mental patient is to be brought to the hospital. I know the family well and feel that perhaps I can be of help to the parents if I go with the nurses in the ambulance.

An elderly man meets us at the door. He first takes me to see his wife, who is sitting on the floor in the courtyard, weeping. As I sit on a low stool, she buries her head in my lap. As I hold her tight, I feel a little of the burden that Jesus must have felt when people came to him for help.

Where shall I find the comfort that this mother needs? Again, here is a home in which I may witness to the love of God.

I am about to enter the ambulance when I think once more of the mother. I go back into the house and find her lying prostrate on the floor. I shall return to this home, again and again, to spend many hours with the parents as the daughter receives treatment.

I have just mailed the medical and surgical nursing examination questions to Shillong. As I prepared these questions, I thought of the small hospitals far up in the hills, where the nurses do not know about an electric suction machine. Then I thought of the nurses at the Medical College Hospital, who are quite familiar with basal metabolism rates and electrocardiograph tests. In helping with the state examinations, I am helping in a small way to raise the standards for nurses. I shall be arranging for five interpreters, who will assist me in translating the papers written in that many languages.

Tomorrow we shall be hosts to the Trained Nurses Association. Reports will be given by those who attended the state conference. We have not forgotten the

excitement of meeting former classmates at the conference. I have been helping to organize the association, so that nurses may get together, talk over their problems, and work toward raising the standards of their profession. We expect at least forty nurses from the five local hospitals.

I must not forget the church executive meeting this afternoon. Now that my membership is here, where I can keep it active, I may have a part in the work of the church. It is time for another quarterly association fellowship meeting in the Ketri church.

I went last time and received a blessing in working with the church team, sleeping on straw, eating rice and curry, and taking my part on the program. It was the first time that Lila, one of our newly baptized nurses, had attended such a meeting. Between meetings we visited all the homes in the village.

In the last home we found a young man lying on a mat, where he had been the past five months. His hair was long and matted with months of neglect. His body and clothes were no better. Before we could take him back with us in the ambulance, we had to give him a bath and a haircut. Meanwhile, his uncle let us know that he would take no responsibility for this man if we took him to the hospital. Last week, however, the uncle came to tell me how well the young man was doing. After months of treatment for tuberculosis of the spine, he had improved and was able to return to his uncle's house. His family and friends had set him up with several cows and heifers, so he could build up his own business and pay the hospital for some of the care he had received. Not only had we helped this young man, but also we had brought new life to the uncle's house and to the church of the village.

IT IS Sunday morning, the morning for sleep. But my waking thoughts are on the Assamese words that I may use to convey my thoughts to the sixteen teen-age girls in my Sunday-school class. During the week the girls wear short skirts and blouses to high school, and on Sunday they come in their best saris, looking like sophisticated young women. This morning we are tracing one of Paul's missionary journeys, emphasizing how we also can give a clear Christian testimony as Paul did at Athens. We study to know our faith by knowing the Bible. Each girl has a Bible which she has earned by memorizing verses of Scripture.

"Moni, where is your Bible this morning?" I ask at the beginning of the class.

"My father has loaned it to our neighbor family, so they may read and learn about Jesus Christ."

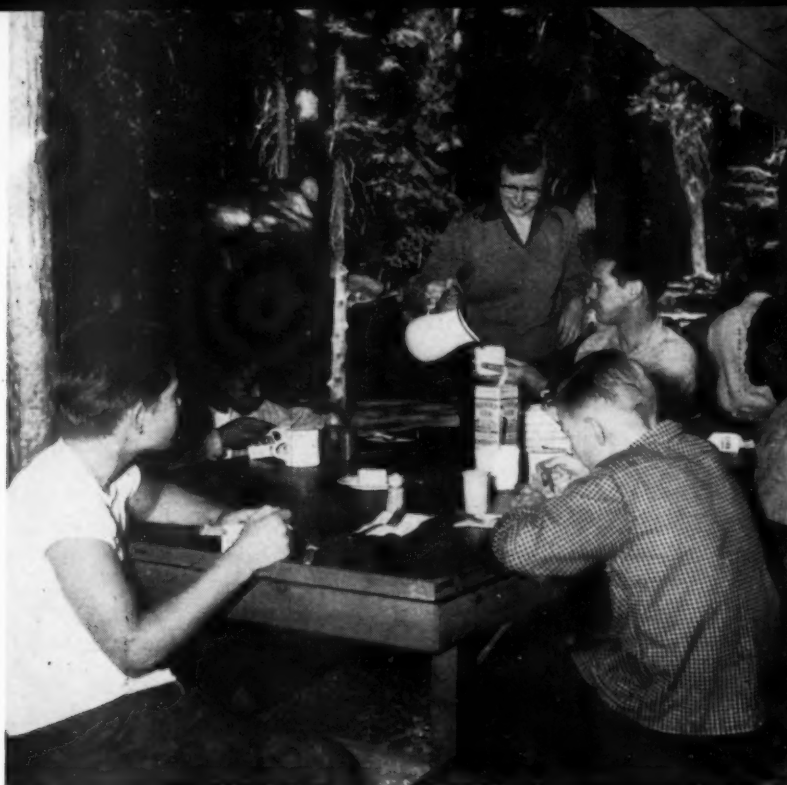
I visited this home soon afterwards and found a well-established Christian home. When I asked if we might have prayer before leaving, the father quickly called all the children and those who happened to be playing there. I could tell by the way they all found their places in the family circle, each with a Bible and a hymnbook, that this was a regular experience. I came away spiritually strengthened.

It is Sunday evening. I look back over the events of the past week. What have I actually done? I talked with a lot of people, and so had so little time for actual nursing. My prayer is that the Lord may put together my scattered efforts and use them to his glory.

HOW LIVES
ARE CHANGED
AT

Bar Three Camp

By WILMA L. LOCKE



THE BAR THREE Junior Citizens Camp opened with the arrival of the staff two days before the thirty-five campers were due. Since the campers had been chosen because they had problems, they needed extraordinary care and attention. In the mind of the staff, Bar Three stood for the partnership the leaders hoped to develop with the campers through the love of God.

At the first meeting of the counselors, the camp director pointed out, laughingly, that if at the end of camp no staff were left, that was strictly coincidental! "We are concerned about the campers, not about the staff!" Certainly, a Junior Citizens Camp is a challenge to the leaders.

During the two days, the staff members studied and discussed each prospective camper's case history, which had been prepared by the referral agency: juvenile court, social agency, public school, or church. They then outlined the camp program and decided upon the assignment of cabin groups.

Boys and girls at the camp would range from eleven years to fourteen and would be divided into seven cabin groups, each with a trained adult leader. Each group of five would, with their leaders, play, work, worship, and sleep together throughout the ten days of the camp. In order to add adventure to the camp, the children would be designated as *ranch hands*, eat at the *chuck wagon*, and sleep in *bunk houses*. The group leaders would be *foremen*; the director, the *big boss*; and the nurse, the vesper leader, the waterfront guard, and the craft leaders, *straw bosses*.

Before the campers arrived, each foreman knew the background, personality, and face of his ranch hands, and so could step forward as the children arrived to greet each of them by name. Such recognition and welcome helped to dispel shyness and awkwardness.

Every day the ranch hands of Bar Three quietly considered the "thought for the day" before any activity began. The big boss said, for example: "I came to camp

to have a good time, didn't you? We want you to have a good time, too; but there are a few things to remember, so that we all may have a good time together." He then enumerated a few simple rules.

The campers spent most days outdoors with campcraft, nature lore, swimming instruction, and games. They often cooked their meals over an open fire and slept under the stars. Unless on campouts, they shared in a vesper program, when the thought for the day was further emphasized after the singing of a song. Vespers ended with a prayer by an adult.

The thought for the day on the second morning was: "Let's each make a new friend today. We make friends by being friends. A good friend helps you make new friends. We have a special Friend who helps when we need him and assists us to be our best. He wants us to be like him."

At the heart of each program is nothing less than the redemptive love of Christ. Each leader by word, action, and attitude, interprets the love of Jesus for all boys and girls. The aim of Junior Citizens Camps has always been a "Christian chance for each child."

AT THE END of ten days of camp, the leaders stayed two additional days. They evaluated the general camp procedure; summarized, from careful notes, the experience of each camper; and, as a group, agreed to a recommended follow-up program of counseling and experience. The recommendation could have been anything from the camper's removal from an impossible home situation to a request that the child's case be placed before a Christian adult, who would show interest in the child and give the right kind of encouragement. One boy, whose only interest seemed to be whittling, was encouraged to become apprenticed to a cabinetmaker near his home. Each referral agency received the progress report and recommendations for each child.

Junior Citizens Camps, such as Bar Three, are a part of the Juvenile Protection Program of the American Baptist Home Mission Societies. They have won commendation wherever they have been known. Since most of each year's two hundred or more campers already have a history of antisocial behavior, and since most of them have to return to the same environment which fashioned them, the camps might appear to be a flimsy means for any long-range help to the campers. Yet 65 per cent of each year's campers make significant decisions for their future. A juvenile-court judge said: "No child I have sent to a Junior Citizens Camp has ever again been a case in my court."

THE FOLLOWING EXPERIENCES of three ranch hands at Bar Three are fairly typical of the growth of most of the children in their ten-day stay.

The camp craft leaders watched in amazement that morning as Howie, the boy with his right hand in a sling, made his own hobo stove and cooked his meal. The lad had spunk. Other boys were asking for assistance. But Howie, by watching the others all week, had learned how to do things.

With his arm in a sling, Howie could not swim, and the days were hot at camp. He refused to take a shower and insisted on sleeping in his jeans. Soon the odor from his bed and clothing became unbearable to his cabin mates, and so they took matters into their own hands. They undressed Howie and put him under the shower. He protested loudly, but suddenly discovered that showers are fun. In fact, after that first shower, he took at least three a day.

Howie's father was dead and his mother's moral standards were not always the best. His mother did not encourage him to go to school or church. Yet at camp, Howie eagerly took part in the camp life—after his first skeptical period of evaluation. His foreman said of him, "Howie grew a mile while he was in camp."

Arlene watched the others build fires and wrap meat patties, potatoes, carrots, and onions in aluminum foil for roasting in the hot coals. A year older than her cabin mates, she listened with a superior air to their talk. She produced a dead silence in the group by blurt-ing out, "I came to camp because my mother wanted to get rid of me."

Without the attention she wanted, Arlene refused to cooperate. Then she put on temper tantrums or told fanciful tales about her family and their many possessions. Before long her bunkhouse group ignored her completely. In her hurt and frustration, Arlene confessed to her foreman that her mother had been in a state hospital, one sister had been in a state girls' school, and another sister had been in a mental hospital. Her father was bedfast most of the time.

"I can stay out all night and nobody cares," she said. "I guess I'll get married. Anything is better than living with my family, isn't it?"

After a bond of understanding had been established with her cabin leader, Arlene began to change. She began to take part in camp life. Soon she began to dread leaving camp and going home.

"But, Arlene," protested her foreman, "things might be different if you offered to help your mother as you have helped me."

"No, my mother will just yell as she always has, 'Get out of my way and stay out!'"

As Arlene began to sob, her foreman cradled her in her arms. After awhile, she said, quietly, "Arlene, your mother does not know how different you are since you asked God to help you. How can she know unless you show her? You have learned that God is with you and that you can ask his help wherever you go."

A smile began to shine through Arlene's tears. She had found something to take home.

As the cabin group left the chuck wagon after their first evening meal at Bar Three, one boy jeered at another, "Potato Jaws!" Later his foreman learned the reason for the taunt. Hank had eaten "thirds" when a bowl of mashed potatoes came his way.

As his case history revealed, Hank had been hungry as long as he could remember. The family moved so often that he had never finished a year of school in the same place. The father, now deceased after a long illness, had been known to beat Hank mercilessly. The boy's resentment of home carried over into his school life. He could not read, and bristled whenever learning to read was mentioned.

Hank made an effort to fit into camp life, but he was moody and easily discouraged. However, by the time he had eaten his fill, his disposition improved. His cabin leader helped him stick with whatever he was doing until he had finished it. The boy showed pride in a completed project. He enjoyed hikes and was fascinated with plants and animals. His cabin mates respected his growing knowledge of nature. He worked and played increasingly hard as camp days drew to a close. He seemed to be trying to store up strength for the future. He frequently spoke of his mother and looked hopefully for a letter from her, but it never arrived. His foreman helped him to talk about his father. Gradually, as the boy began to understand that this father's pain and concern for his welfare had probably caused the beatings, he was able to forgive.

DURING sharing time on the last night of camp, Hank realized that he would soon return home. He knew only a little about God. He could not read, and so the Bible was closed to him. What could he hang onto? As one by one the campers threw their fagots into the fire, and thanked God for something they had learned at camp, Hank's face began to glow. Walking briskly to the fire, and throwing his fagot into the flames, the boy said: "I asked God to help me to take care of my mother and to help me to read." Those who knew him best felt that he meant every word he said.

What happened to Howie, Arlene, and Hank happened in much the same way to the majority (65 per cent) of the campers in each of the camps last summer. Follow-up records indicate that those who show positive gains in camp continue to make good progress. We cannot know what will happen to the 35 per cent who did not respond to the camp program. The seed apparently was sown on ground so hard that roots could not be put down in the short time at camp. We can only hope that the Junior Citizens Camp recommendations for further counseling and guidance, in the hands of capable case workers and pastors, may yet help these unhappy boys and girls to a happy adulthood.



Overseas students at Keuka College, Keuka Park, N.Y. Left to right: Maria Albites, Peru; Harriet Hla Bu, Burma; Sukanya Sathityudhakarn, Thailand; Riborg Knudsen, Norway

Mission and the Christian Colleges

By ELMER G. MILLION

OUR AMERICAN BAPTIST educational institutions are beginning to feel a new sense of missionary urgency. It is not accidental that the first CHEC scholarship granted at the Peddie School was to "Rusty" Weaver, the son of one of our missionary couples in the Congo. It is not accidental that Keuka College is expanding the Christian and service dimensions of her famed world-emphasis program. It is not accidental that Kalamazoo College is seeking to adapt its incredible Light program of study and travel abroad to include African and Asian countries. At these and other points, our schools are moving vigorously and sensitively to explore and implement *mission* as it applies to their own life.

This sense of urgency first became articulate in 1958, at the Second Quadrennial Convocation of Christian Colleges in Des Moines, Iowa. As one of its pronouncements this convocation said: "The Christian college by its very nature is doubly involved in a concern for and a responsibility to the whole world. Simply as a

college, an honest and lively place of learning, it must teach and study in all its departments with a global perspective. But as a member of the Christian community it shares in an even more specific and powerful tradition of international concern."

This initial articulation was promptly picked up and expanded by staff discussion in the Board of Education of our denomination. Then, in January, 1959, C. Worth Howard, president of Ricker College, himself a veteran of missionary service in Egypt, sounded a clear call to all American Baptist schools, colleges, and universities to start implementing their mission responsibilities. He made several concrete proposals, among them being a Junior Year Abroad and regional grouping of Baptist colleges for the sponsorship of lecture tours by foreign scholars.

The deans, headmasters, and presidents assembled in Boston to hear Dr. Howard's address applauded enthusiastically. And as the Association of School and College Administrators of the American Baptist Educa-

tion Association, they also acted. They created a committee "to study the proposal for a project in the area of international understanding and action."

The committee called for was immediately appointed, with C. Worth Howard as chairman and George H. Armacost, Milton K. Curry, Jr., and William S. Litterick, as members. This committee promptly went to work, contacting every college and university related to the American Baptist Convention. Strangely, it discovered almost a complete lack of relationship to the mission of the church as carried out through the American Baptist Foreign Mission Societies, existing side by side with a growing interest in the Christian mission. Thus one conclusion fairly leaped out at the committee: our educational institutions must know about and be involved in American Baptist mission work.

IN ADDITION, the committee framed other recommendations for the presidents' group. At the meetings in June, 1960, at Green Lake, Wisconsin, the presidents adopted three of these recommendations: (1) a co-operative Junior Year Abroad program; (2) further exploration of ways and means of educating and involving our own deans, headmasters, and presidents concerning our American Baptist foreign-mission work; and (3) a formal study of all Baptist involvement in higher education around the world.

The last-named recommendation was implemented to some extent when James L. Sprigg, of our Foreign Societies, spoke to the school and college administrators at Denver in January, 1961. Mr. Sprigg described competently and proudly the far-flung educational activities and opportunities facing us all.

Dana M. Albaugh personally presented this document to the association at its June, 1961, meetings, and served as resource person throughout the meetings of the association. Thus, one healthy result is already evident: our educational institutions and our Foreign Mission Societies are engaged in fruitful dialogue. No one should be surprised, therefore, that two Baptist students from the Congo are studying at the University of Redlands, and that the university has reactivated a student-exchange program with Chung Chi College in Hong Kong. Concrete results at other institutions are similarly flowing from this dialogue.

But above and beyond such excellent things as student and faculty exchanges must come at least two other things. (1) We must develop a genuine, worldwide fellowship and sense of mutual involvement in mission among all American Baptist educators here and overseas. (2) Our educational institutions must themselves sponsor and sustain some concrete project, however modest it may be, which says to themselves and to all others, "We have a mission of our very own!"

Perhaps the development of a worldwide fellowship, just mentioned above, would be served by a worldwide publication beamed to Baptists in higher education. Certainly, the Communists are using their *World Student News* effectively in creating and sustaining a worldwide Communist fellowship. But, of course, the impulse toward a worldwide fellowship and sense of involvement affecting Baptists in higher education does not grow out of the Communist challenge; it is merely awakened by it. The impulse itself derives basically from the

Christian faith. If any people belong to the whole world, certainly it is those who confess faith in and obedience to the One who died for the whole world.

As it now stands, however, we issue a number of publications which might address this need, among them being *MISSIONS*. Perhaps *Challenge* could change its character to envelop this purpose. Or, better still, the genuine interest in mission that is growing in our Baptist Student Movement could be accelerated, and thus *Omniscopes* could become a world publication. Somehow, we must find a way to know one another and pray for one another—and our institutions and causes—on a world basis.

The suggestion regarding a concrete project is a bit harder to understand, because, on the one hand, it is a new departure and, on the other, our habitual channels of thought do not accommodate it. But the basic idea is simple: Each Christian person, movement, and institution has a mission of its very own, and this mission expresses the genius of that person or movement or institution.

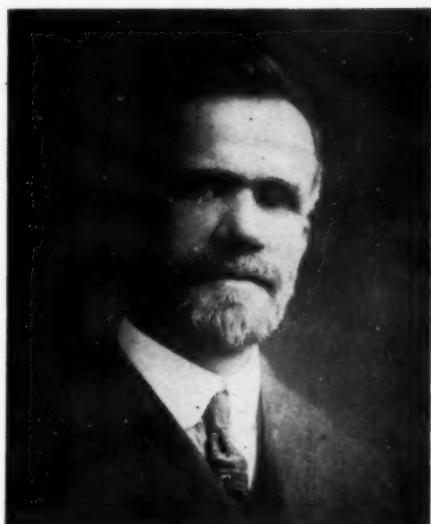
Negatively stated, the mission of the school is no more discharged in full by support of our Foreign Societies than is my own personal mission completely discharged by support of these agencies. We are privileged to support an excellent work in our church's larger mission involvements through our Foreign Societies—and every person, movement, and institution must claim that privilege. But when we have done that, more remains.

THERE REMAINS mission as distinctive to that one particular person or institution. If I am a musician, my mission will be expressed through music. The mission of a hospital will be healing. Thus, the mission of a school will be teaching.

But it is not enough simply to stay on our campuses, waiting for the world to come to us. It is not enough simply to train personnel for the Foreign Societies. We must take the initiative and go out into the world, even as Jesus did. We must prosecute a mission that is our very own, and one which is institutional in its basis and in its thrust.

Perhaps our schools cannot sponsor a university of East Africa, as some secular schools are doing, although we should not rule out this type of thing. But surely we can sponsor a home near some great center of learning in Asia or Africa or Latin America and by this means implement our very own mission. Such a home could keep in residence professors from our United States schools, on loan at no cost to the host institution; it could help promising Christian students prepare for teaching or government service; it could subsidize the production of books which promise to carry the Christian message to the host nation. In this way we would say to ourselves and to others: "We have a mission of our very own."

We cannot now say just where this interest in mission will finally lead our schools, colleges, and universities. Some significant things have already happened, and many more exciting things are in the works. Whatever the future holds, of this we can be certain: Mission should always be one of the fundamental distinctives of Christian higher education.



Walter Rauschenbusch

RAUSCHENBUSCH

A Portrait In Perspective

By GENE E. BARTLETT

'Too often we have assumed that Rauschenbusch underlined the social aspect of the gospel at the expense of the personal. The truth is, however, that he emphasized the social aspect only as the extension of the personal. We shall not understand him until we take into account his consistent sense of his own vocation as evangelist'

OCTOBER 4 marks the centennial of the birth of a man who has been named as one of the three most influential figures in American Protestantism. Henry P. Van Dusen has suggested that, together with Jonathan Edwards and Horace Bushnell, this man has helped to determine the nature of Christianity in America. His name, of course, was Walter Rauschenbusch.

The image which most commonly comes to mind when his name is spoken is a crayon portrait made by his physician, J. R. Williams. When the portrait was presented, in 1934, to Colgate Rochester Divinity School, in which Rauschenbusch had taught for so many years, Dr. Williams gave this personal recollection of the man whose portrait he had drawn: "To me he was a magnificent personality. In many ways his head resembled Lincoln's. From his deep-set eyes there flashed power and determination. They possessed that quality which seemed to see through superficiality. . . . To a remarkable degree they also expressed solicitude and friendliness and kindness. About his mouth there usually was a trace of whimsical humor, and yet withal there was firmness and decision."

Yet, even a century after his birth the fuller picture of Walter Rauschenbusch is not clear in the minds of many. His life seems marked by a series of contradictions. A man who loved peace with all the fervor of his being, he was born during the Civil War and died during the First World War. A gentle man who had spent most of his adult years in the classroom, he was looked upon as a revolutionary, a kind of academic David, who was not afraid to confront the Goliaths of power and privilege which had grown up in the American economy. Deeply sensitive to the hardships which came to persons during economic dislocation, he was to live through five economic depressions in his lifetime. A

man deeply rooted in the evangelical tradition, he was accused of substituting a new man-made gospel for the God-given word he cherished so much. Carrying a personal handicap of deafness for thirty-five years, he still avoided self-absorption and grew year by year in compassion.

Who was this man whose name often has been controversial, whose word so often has been quoted both by those who agree and by those who would disagree with him?

I

FROM THIS PERSPECTIVE we can understand more clearly the influences which helped to fashion the man himself. Does not our faith say that these influences were the instruments in God's hand? Clearly, this was a man who was marked for a mission to his generation.

One of these influences beyond doubt was the family from which Rauschenbusch came. Behind him lay six generations of pastors, five of them in the Lutheran Church in Germany. His father August came to this country, and thirteen years after his arrival joined a Baptist church because of his personal conviction. The influence of August Rauschenbusch upon his son is a story which never fully can be written, but the importance of which surely must be noted.

In 1868-1869, the elder Rauschenbusch went to Germany to make a special study of the Anabaptist movement. He found himself greatly influenced by the pietism, the deep sense of personal obedience, and the strict sectarian standards which marked the Anabaptist movement. Those influences seem to have been imparted to his son Walter. In later years young Walter

was to spend four years in Germany after his graduation from high school in this country. Thus the theological outlook which began in his family found further maturing under the influence of the German schools.

By his own confession, pastoral experience was another determining influence in the thought of Rauschenbusch. On June 1, 1886, upon his graduation from Rochester Theological Seminary, Rauschenbusch became pastor of the Second German Baptist Church, New York city. In this congregation of a hundred and twenty-five members, most of whom lived in depressed areas of the city, Rauschenbusch came to his deepest encounter with the burden which unjust social conditions can impose upon persons. Here he sensed the meaning caught in a phrase of one of his contemporaries: "It isn't enough to pray for people on Sunday and prey on them the rest of the week." He saw that the very souls he reached with the gospel had to go back into a living situation which made it exceedingly difficult for them to be new creatures in Jesus Christ. In these first experiences in the pastorate, Rauschenbusch sensed the wider meanings of sin in human life, and the fuller implications of the Christian concern for redemption. He counted those twelve years in the pastorate as a time of personal awakening.

Along with these factors there was another. It was the experience which came to Rauschenbusch through membership in a small group of ministers and professors who had social concern. In 1891, with a few of his neighboring pastors, Rauschenbusch helped to establish the Brotherhood of the Kingdom. In this group came men like Leighton Williams, a neighboring pastor, and Nathaniel Schmidt, pastor of a Swedish church in New York city. Samuel Zane Batten came in from Philadelphia and in later years William Newton Clarke was drawn in from Colgate. Rauschenbusch made clear when he published his first major work, *Christianity and the Social Crisis*, in 1907, that this book really represented the corporate thought of the men with whom he had been working in the Brotherhood of the Kingdom.

Perhaps one of the best insights into the meaning of this fellowship is to be found in words which Rauschenbusch wrote in the guest book at Marlborough, a summer home on the Hudson, where, as guest of Leighton Williams, the group gathered each year. On one occasion, Rauschenbusch wrote: "Only when mind touches mind does the mind do its best work. Where love and confidence draw back the bars and bolts of caution and distrust, thought passes easily from heart to heart . . . so we grow. God bless this hilltop of the spirit. May it do for others in the future what it did for me in the past." He was never to forget that fellowship, which offered both intellectual stimulus and spiritual support.

But, added to these influences, we must recognize, of course, the mark of the times in which Rauschenbusch ministered. He was to his time what a tree is to the soil. He had his roots in the social movements which were gathering momentum, and at the same time he planted fresh seed in them. For some decades there had been a mounting protest against the ethics and practices in industrial America which too long had allowed child labor, long hours of work, unhealthy living conditions, and unjust wages. But the quickening of conscience was

coming from the heart of the Christian church. The name of Rauschenbusch stands in a goodly company of others: Washington Gladden, Jacob Riis, Lyman Abbott, Shailer Mathews. It was during the early ministry of Rauschenbusch that Frank Mason North had written his hymn:

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of Man.

Walter Rauschenbusch heard that voice, too, and knew that he must obey.

At this centennial we owe it to Walter Rauschenbusch to strengthen one line in his portrait which often has been obscured. Yet we cannot understand the man apart from that deep concern of his life. We are indebted particularly to Winthrop S. Hudson for restoring our understanding of the way Rauschenbusch always looked upon himself primarily as an evangelist. There was no discontinuity between the concern which first took him to the pastorate in New York and the social concern which emerged in the later years. Whether he was preaching the gospel from the pulpit, or speaking of its implications in terms of social situations, he was speaking as an evangelist concerned for the saving of souls.

Professor Hudson has reminded us of this revealing word which Rauschenbusch wrote near the end of his life: "It has been my deepest satisfaction to get evidence now and then that I have been able to help men to a new spiritual birth. I have always regarded my public work as a form of evangelism which called for a new experience of God's salvation."

Too often we have assumed that Rauschenbusch underlined the social aspect of the gospel at the expense of the personal. The truth is, however, that he emphasized the social aspect only as the extension of the personal. We shall not understand him until we take into account his consistent sense of his own vocation as evangelist.

II

THIS EMPHASIS leads us to make a second inquiry, namely, about the word which Rauschenbusch brought. What was the emphasis of his message, which had such a profound influence upon American Christianity?

There is clear evidence that Rauschenbusch himself went through a time of searching to find that word. He needed to discover the synthesis between the personal nature of the gospel and the social implications of the salvation which that gospel brought. He found that synthesis, and it had all the power of a real breakthrough in his own life. He felt it was a discovery which made him a whole man, giving him the stability of coherent convictions. That discovery was a new understanding of the meaning of the kingdom of God. It was in this concept, so inescapably central in the Gospels, which offered to Rauschenbusch solid ground on which to stand as he brought his word to his generation.

Writing of the kingdom of God, he said: "Here was a religious concept which embraced it all. Was it a matter of personal religion? Why the Kingdom of God begins with that! The powers of the Kingdom of God

well up in the individual soul; that is where they are born and that is where the starting point must be. . . . Was it a matter of justice for the working man? Is not justice a part of the Kingdom of God? Does not the Kingdom of God consist simply of this—that God's will shall be done on earth, even as it is now in Heaven? Wherever I touched there was the Kingdom of God."

Yes, and there Rauschenbusch stood, faithful in preaching the full meaning of that kingdom and deeply committed to its principles. At that point he made his major contribution to the Christian thought of his time.

For one thing, this word of the centrality of the kingdom of God restored ethics to its proper place in Christian experience. In some ways the contribution of Rauschenbusch has been resisted, because of unfortunate implications in the term "the social gospel." This was never meant to imply that the social gospel was a substitute gospel—something to take the place of what had gone before. For Rauschenbusch, the gospel remained what it always had been—the amazing news of God's grace freely given to us in Jesus Christ. But upon that grace, as Rauschenbusch saw so clearly, there rests a new imperative, a new ethic, a new command to justice. The ethics of grace might be called doing unto others as God in Christ already has done unto you. Rauschenbusch never meant to reduce Christianity to a system of ethics. But he did insist, and rightly, that the gospel is always *more* than ethics, not less. He lifted out the hard-won biblical understanding that, when all is said and done, the highest gift we render unto God in response to his grace is righteousness in our relationships with men.

At the same time, his emphasis restored the biblical dimension to our understanding of sin and salvation. He understood clearly, as the Bible clearly affirms, that God has far greater interest in the honesty in our dealings with men than in the preciseness of our ritual or doctrine.

Another contribution of this central emphasis on the kingdom was a restored belief in human progress. Yes, Rauschenbusch believed in progress, in both its possibility and its reality. But it was not the naive faith which often has been attributed to him. He did not put man on the escalator going ever onward and upward, as some have erroneously charged. Neither did he take him off the escalator going up and put him on one going down, as many of our modern thinkers have. Rauschenbusch's belief in progress was an extension of his belief in God, who has come to us in Jesus Christ.

Again, we are indebted to Professor Hudson for pointing out this word which Rauschenbusch recorded near the close of his ministry: "We have heard so much about the progress of civilization that a serene faith has come over us that the cart is slowly but surely rolling up the hill, and all that is necessary is to clear away the obstacles by education and reform, and leave play to the inherent upward forces of humanity. I was myself once of this opinion and found it comforting. Observation and the study of history have compelled me to part with it sadly. However evolution may work in the rest of creation, a new element enters it when it reaches the ethical nature of man. Ethically man sags downward by nature. . . . Let us not be beguiled by that seductive devil who tells us that man will walk into the millennium if only you will point out to him

where the millennium is and clear the obstacles for him. Man was never built that way. If he is to get in he will have to be lifted in."

So the belief in progress, which was the word of Rauschenbusch to his generation, was inseparably a part of his belief in the salvation which God has brought to men. That belief was real, but never naive. It knew how to count the cost.

III

FROM THE PERSPECTIVE of the years we would modify the word of Rauschenbusch at many points. But it needs to be said that our corrections are those which come from living through subsequent years not given to him. If we have modification, it is not because we have out-thought him, but only because we have outlived him!

From this point in the twentieth century we would find some of his theology inadequate. Many would say that its weakness at some points could be explained by the title of one of his books, *A Theology for the Social Gospel*. Now we know that one does not set out to find a theology for anything, or for some preconceived position. Truth must be sought for its own sake, and the theological resurgence which marks the years since Rauschenbusch would radically modify many of his views.

Moreover, we have come to a much greater sense of the church, the historic ongoing community which bears witness to the people of God. Though Rauschenbusch was one of those instrumental in forming the Federal Council of Churches, he would have been more at home in the discussions of Life and Work than in our present concern for Faith and Order.

Yet all these developments which we now see from our vantage point in history may modify, but do not invalidate, Rauschenbusch's insights and concerns.

IV

WHAT WE COUNT as most enduring, however, is not only the work and the word of Rauschenbusch, but the impact of the man himself. Perhaps this is most clearly reflected in some deeply personal words which he wrote, a few months before his death, to his friend H. C. Vedder. Rauschenbusch knew that the end was near. Among the papers that have been left there is a penned note which reads: "I leave my love to those of my friends whose souls have never grown dark against me. I forgive the others and hate no man. For my many errors and weaknesses I hope to be forgiven by my fellows. I have long prayed God not to let me be stranded in a lonesome and useless old age and this is the meaning of my present illness. I shall take it as a loving mercy of God toward his servant. Since 1914 the world is full of hate, and I cannot expect to be happy again in my lifetime. I had hoped to write several books which are on my mind, but doubtless others can do the work better. The only pang is to part with my loved ones, and no longer be able to stand by and smooth the way. For the rest I go gladly for I have carried a heavy handicap for thirty years and worked hard."

We shall thank God on every remembrance of this man.

AMONG THE CURRENT BOOKS

REUBEN E. NELSON: FREE CHURCHMAN. By Robert G. Torbet and Henry R. Bowler. The Judson Press. \$1.50.

To his host of friends in the American Baptist Convention and around the world, it hardly seems possible that Reuben E. Nelson is dead. And yet he is, and the end came at a time when, it seemed, his work was just beginning. But he left behind him a legacy in ecumenical insight and in his understanding of the relevance of the gospel to contemporary life that will live on and on. From his *Diary* and from personal fellowship with Dr. Nelson over several years, the authors of this little volume have rendered an invaluable service in putting into permanent form many of his most penetrating thoughts.

ONE GREAT GROUND OF HOPE.

By Henry P. Van Dusen. The Westminster Press. \$3.95.

The theme of this informative, highly significant study is the relation of the Christian world mission to the concept and practice of Christian unity. As is now well known, the ecumenical movement had its beginning in the desire of the younger churches of Asia for a greater degree of unity in Christian missions. That desire led to the now historic missionary conference held at Edinburgh in 1910 and eventually to the formation of the World Council of Churches at Amsterdam in 1948. To tell that story and to interpret it for our day was the twofold task that Dr. Van Dusen set for himself in writing this book, and he did his work characteristically well. Part I of his study deals with "Yesterday: A Century and a Half of Christian Unity"; Part II, with "Today: The Younger Churches and Christian Unity"; and Part III, with "Tomorrow: The Prospects for Christian Unity."

THE RELIGIONS OF TIBET. By Helmut Hoffmann. Translated by Edward Fitzgerald. The Macmillan Company. \$5.00.

This book is not intended, and therefore is not recommended, for the general reader. It is, in the author's own words, "primarily intended for those interested in religious investigation, ethnologists, and the growing number of those who are taking a lively interest in the civilizations of the East." The work is largely historical, though much of it sprang from the author's

travels and contacts in recent years. At a time when Tibet is beginning to emerge from its mountain fastnesses into the world as we of the West know it, we are indebted to Helmut Hoffmann for this study in Tibetan religions. Until now, for the most part, these have been a part of the mystery that was remote, isolated Tibet, which now gives reason to believe that its isolation is about to end. This book will aid greatly in understanding the transition.

ON THE EIGHTFOLD PATH. By George Appleton. Oxford University Press. \$2.50.

M. A. C. Warren, general editor of the "Christian Presence Series," of which this is the second of three volumes, sees the confrontation of Christianity with other world religions as "a unique opportunity of demonstrating the Gospel." First, since in the minds of many people of Asia and Africa the Christian religion is conceived as a part of Western imperialism, now is Christianity's opportunity to reject that concept and to demonstrate that it is, as it claims to be, a universal faith. Second, it can demonstrate that it can meet the deep human needs of our time and at the same time make people of different cultural backgrounds feel at home in the new world. Third, it has opportunity now to face the theological problem of co-existence with other religions. But to do these things it must live with other religions, sit where they sit, be present with them in their efforts to find meaning and purpose in life and in religion. The task will not be easy, as this book clearly reveals.

THE THEOLOGY OF THE CHRISTIAN MISSION. Edited with an Introduction by Gerald H. Anderson. McGraw-Hill Book Company. \$6.50.

At the beginning of the modern foreign-mission movement in the late eighteenth century, the world was pretty smugly divided into two parts—the Christian and the non-Christian (or pagan, as it was generally called). The purpose of the missionary was to convert the "heathen" while there still was time in a world that was moving swiftly to its end. The mission was conceived, geographically, as being "over there," rather than "here, as well as there." Today, however, in our constantly shrinking world, in a world where "there" and "here" are

never far apart, all this has changed. Christian missionaries have come face to face with other religions, other cultures, other thought forms than their own. And so, as Lesslie Newbigin suggests in his Foreword to this volume, the church must take seriously the daily newspaper as well as the Bible. It must come to grips with a new situation. And yet, the task of world evangelization is more demanding and more compelling than ever before. "But," writes Bishop Newbigin, "it is a task which has to be differently conceived. . . . Today the pagan world is no longer something away over the horizon; it is here in the midst of us." So it is that "the mission field is everywhere, and the home base is wherever the Church exists." So it is also that questions of theology are bound to rise—in particular, "whether it is really true that there is salvation in no other name than that of Jesus." Varied approaches to that central question are found in the several chapters of this important volume—chapters by Paul Tillich, Karl Barth, William Richey Hogg, Paul D. Devanandan, R. Pierce Beaver, and others.

THE INAUGURAL ADDRESSES OF THE AMERICAN PRESIDENTS. Annotated by Davis Newton Lott. Holt, Rinehart and Winston. \$8.95.

From George Washington to John F. Kennedy, the history of the United States is reflected in the inaugural addresses of its Presidents. Here is a young nation seeking freedom and selfhood, rising to the challenge of its westward frontiers, tried in the crucible of internal conflict, catapulted into world leadership by two global wars, and engaged now in a life-or-death struggle with international communism. The entire story, of course, is not told in this volume, but the central issues that underlie it are clearly defined. Here, then, is history, not after it was made, but while it was being made. No handy hindsight was available to the men who at this or that point of time were just entering upon the scene. Available only were the insights and judgments that each in turn possessed. These men, our Presidents, were, therefore, perhaps more than they or their contemporaries knew, the makers of American history. Hence the importance of this attractive volume. Preceding each address are brief paragraphs about the President and about the nation and the world at the time of his inauguration. On the margins of the address itself (printed on wide pages) are brief, pointed annotations. The book is well printed on good paper and is durably bound in blue cloth stamped in gold.

Ideas • Plans For Growing Churches

'We've a Story to Tell'

By WESLEY R. DOE

A QUESTION that intrigues some of the younger Christians is whether or not Christianity will apply in outer space—on the moon or on Mars. Older, more-experienced Christians know that the principles and the way of life set forth by Christ will apply to man's inner space no matter where he is. To the early Christians, the command to go unto the uttermost parts of the earth must have been as great a challenge as any we have today.

To a humble fisherman, the idea of his Master's principles one day dominating Rome, India, Africa, Europe and Asia must have stretched his faith, indeed. As for the aboriginal Americans, who could suppose that Christ's love could include them? But, acting in faith, the early church did take the gospel to the ends of the earth, and Christianity does influence those in positions of leadership in every country on earth—though, it is true, the influence is not as strong as it should be.

This means that there is both hope for the future and work for today. Guided missiles have not replaced guided Christians. Rocket power has not replaced power of the gospel. In fact, the very power of the rockets has caused men all over the world to turn more and more to the moderating influence of Christ's teachings and to

other religions which teach man how to live with his fellow man.

Yet, in turning and returning to religion, these leaders will not accept the unchristian aspects of applied religion—the distortions that gave the church such an unfavorable image in many places. On the contrary, it is Christ whom men seek, and it is his gospel that the modern missionary must preach. The missionary must know what the gospel is and must feel its power in his own life.

The new color filmstrip *We've a Story to Tell* shows American Baptist missionaries in action in India, in Hong Kong, at Mariner's Temple (New York), at the Spanish-American Seminary, and with Indian Americans. What they do, and what we do to support them, makes a difference!

'Outpost Berlin'

Berlin has been in the headlines recently, and the whole world watches in fear lest a major holocaust be set off there. By its nature the political situation is unstable, and what men in both high and low places do there is extremely important. Someone has said that the terrors of the French Revolution of the eighteenth century might also have been visited upon England except for the evangelistic efforts of John and Charles Wesley.

In our own time, the efforts of



Scene from 'Latin American Highlights,' color filmstrip. Sale, \$5.00. Order from the Baptist Film Library, 152 Madison Ave., New York 16; 19 S. LaSalle St., Chicago 3; 2855 Telegraph Ave., Berkeley, Calif.

Billy Graham might well have the same beneficial effect. In his preaching missions around the world, Dr. Graham stresses the need for man to be reconciled to man, and for all men to be reconciled to God. The most recent motion picture of his work is *Outpost Berlin*, which gives an excellent survey of the Berlin situation in its historical perspective. Interviews with Berlin citizens help us understand the realities there. Dr. Graham's preaching before the Brandenburg Gate is quite impressive. His warning concerning "final days" needs repeating: "Even though the nations do not perish, yet each citizen's days are numbered."

'Latin American Highlights'

One mission theme for 1961-1962 is "The Christian Mission in Latin American Countries." To make the story understandable, a color filmstrip has been released which, country by country, tells just how American Baptists are working today.

Latin American Highlights is a tour of the schools, churches, hospitals, and city and rural mission work in Mexico, El Salvador, Nicaragua, Cuba, Haiti, and Puerto Rico. In the story, as told in this filmstrip, you will read the role played by Christians in lands that have been, and will continue to be, in turmoil.

The Christian missionary has always supported justice under God. Whether the missionary will be allowed to work in some of the countries in the future is doubtful, but it is certain that the gospel will still be preached there because of the citizens who are Christians. Meet them in this filmstrip.



Scene from 'We've a Story to Tell,' the new color filmstrip. Sale, \$5.00

Leaflet on Love Gift

The department of literature has produced for the National Council of American Baptist Women a new leaflet on the Love Gift, which is now being distributed widely to the constituency. Dramatic in style and telling the story of the Love Gift at a glance, the leaflet lends itself to bulletin-board displays.

If churches have not already received their copies, they are available from the Department of Literature, 152 Madison Ave., New York 16, N.Y. Write for them. Members of your church will want to use this method of boosting the Love Gift.

American Baptist Calendar

The 1961-1962 American Baptist calendar, beautifully designed in art work and color on the Judson-Anniversary theme, has been received with enthusiastic comments. Beginning with August, 1961, the calendar runs through September, 1962.

Only a few remain in stock. If you haven't ordered your copy and wish one, send fifty cents immediately to the Department of Literature, 152 Madison Ave., New York 16, N.Y.

'Book of Remembrance'

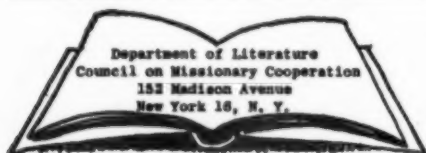
The 1962 *Book of Remembrance* is now off the press and ready for immediate distribution in time for use at the turn of the year.

The special feature of the new book is maps of the convention's places of service throughout the world. Order your copy now and use the daily readings suggested from January 1, 1962. It is available from the department of literature or your nearest American Baptist Convention book store at one dollar a copy.

'New Literature Packet Plan'

One of the most helpful aids to the churches is the "New Literature Packet Plan." The plan contains a copy of the annual *Book of Remembrance*, four copies of *The Secret Place*, plus many samplings of the new pieces of literature put out by the various agencies of the American Baptist Convention. Mailed seven times a year, it is priced under the cost of handling at only two dollars for the yearly subscription.

Send in your order today.



Co-workers Over the Seas

American Baptist Foreign Mission Society
Woman's American Baptist Foreign Mission Society

Dawn Over the Bolivian Hills

By ADA P. STEARNS

ON THE MAP of South America is the lofty country of Bolivia, with its Government headquarters at La Paz.

Three of the very high mountain peaks in America are in this region. Lake Titicaca, the highest in the world on which steamboats ply and which provides a part of the border with Peru, is the largest inland lake in South America. The immense cathedral at La Paz, begun in 1835, was dedicated in 1933. There are many of the poor at its beautiful gates.

Who are the people who live in this Spanish-Catholic country? The population is more than 3,300,000, half of them Indians. Only 13 per cent are white, and the remainder are largely of mixed blood. Bolivia has eight universities, yet the rate of illiteracy is approximately 60 per cent. Spanish is the official language, but most of the Indians speak their own dialects; there are thirty languages and dialects. The farmers, 70 per cent of the population, grow potatoes, cacao, coffee, barley, highland rice, cocoa, rubber, and cinchona bark, from which quinine is obtained. Rubber and a variety of minerals from the well-known Bolivian mines are exported, a goodly proportion going to the United States.

Once part of the great Inca Empire, Bolivia was subjected to Spanish rule for centuries after the conquistadors determined to take South America with its silver and other riches. The proud culture of the Inca Empire is the amazement of the present-day historian and tourist. The country, in gaining its independence from Spain in 1825, named itself for its deliverer, Simon Bolivar. Roman Catholicism, largely with Spanish background, is the state religion, but the Indians have preserved many of their animistic and other rites.

Canadian Baptists Enter Bolivia

Thus it can be seen that Bolivia was a rather forbidding place for a small denomination to open a new mission. It was almost forbidding for just one man to attempt it—Archibald Reekie, Canadian Baptist minister, who opened the country to the evan-



Crowd gathers for worship service at Guatajata Baptist Church, Bolivia

gelical message in April, 1898. His first exploratory trip to Bolivia was financed by his family, fellow students at McMaster University, and other friends.

On his return to report to the Canadian Baptist Convention, he learned that the convention was in such straits that it could not send two missionaries to the India mission, for which it had primary responsibility. Reekie was one of the "great persuaders" among the pioneers who led the home churches to step out in faith. As he left Toronto, the engineer on the train, a Baptist, said that he was the proudest man in town as he set the wheels of his locomotive in motion to transport this apostle on the first lap of the journey.

Steps Toward Religious Freedom

Of course, there were many "firsts" in the next decade. Other missionaries joined Mr. Reekie. There was serious opposition, for the penal code of the nation stipulated death for anyone "who conspires to establish in Bolivia any other religion than that which the Republic professes; namely, that of the Roman Apostolic Church." The first Sunday school was held June 19, 1898, the first preaching service not until May 7, 1899, and the first baptism occurred April 20, 1902.

Door-to-door visitation was the early method until the practices of the missionaries opened a wedge for their preaching. While the penal code was

well known, local officials were inclined to appreciate the contribution being made in a beautiful Christian spirit. However, stonings and threats occurred. As the fruit of gradual, kindly diplomatic procedures and persuasions, in 1906 other religions than Roman Catholicism were allowed to propagate their faith. This was the crowning achievement of the first decade.

At this time, an Italian miller in California, Antonio Chiriotto, dedicated his fortune of \$30,000 to the evangelization and education of the Indians of South America. Though he lived only four months after reaching La Paz, he had set up the Peniel Hall Society, a missionary organization composed of three directors, to carry out the terms of his will. They bought a large farm with 250 Aymara Indian peons attached to it. It was located on the shores of Lake Titicaca, and a significant program of improved agriculture, education, and spiritual uplift was launched.

Missionaries became bold enough to lecture on such subjects as the separation of church and state, the competency of the individual soul to deal with God directly, without any intermediary except the Lord Jesus Christ. Government officials came to listen, Congressmen and Senators attended the meetings, and what the Baptist preacher had to say was echoed in the legislative assemblies.

A medical program was attempted with missionary nurses. Recently the Government has permitted missionary doctors in Bolivia, but none are as yet connected with the Baptist Mission.

First Protestant Church in Bolivia

During the third decade (1918-1928), the Canadian Baptist Mission and the Peniel Hall Society drew up articles of agreement for cooperation in the expanding work on Lake Titicaca. An indigenous church was emerging with staunch evangelists of its own. In 1924, in spite of opposition, the first two Protestant churches in the Republic of Bolivia were erected—the Baptist churches of La Paz and Cochabamba.

In the fourth decade, there was erected at Peniel Farm an edifice of Spanish design, which was usually overflowing with three or four hundred Aymara Indian worshipers. Six other churches came into being on the lake shore. The time was ripe in 1936 for the organization of the Bolivian Baptist Union. Christian literature was being carefully prepared and widely distributed.

From the beginning of the Peniel Hall Farm venture, missionaries had been wrestling with the problem of the serfdom of the laborers. In 1942, for

the first time in four centuries, semi-slavery was over and title deeds to pieces of land were given to thirty-two families. Strict regulations kept the standard of property ownership high. The president of Bolivia said that he was proud to follow the example of the Canadian Baptist missionaries by the enactment of his agrarian reform providing for the return of the land to the descendants of the original owners.

During this decade, too, the Baptist Bible College (later Baptist Theological Seminary) was opened, with a five-year course. When in 1941 angry priests tried to frighten listeners away from public preaching, the radio, through local stations, became a rescue means of presenting the gospel. This opened the way to a more general acceptance of what the churches and evangelists had to offer.

Eight Christian Martyrs

In 1949, as a truckload of Indian evangelists and a missionary arrived at a village to preach and show slides, they were attacked by an angry mob, and eight of them were killed, in-

cluding the missionary. That an angry priest incited the attack was unquestioned, but instead of arousing general animosity against the Evangelicals, it caused a wave of public sympathy all over Bolivia. Churches became crowded, and that same year the Government granted full permission for the opening of the Southern Cross Radio Station. Listeners included nuns, priests, monks, business and professional men, and thousands of rank-and-file Catholics, who seemed surprised to find no controversy in the programs but a simple presentation of the Word of God. In Canada, three times as many volunteers as usual came forward for missionary service.

The mission has endeavored to meet the human and the spiritual needs of the Bolivian people and Aymara Indians in this day of change and world revolution. You need only to read your papers and listen to your radio to know that Bolivia is not exempt from the political and economic ferment characteristic of South American countries. One thanks God for this Christian witness to his love in Christ Jesus in the heartland of the continent.

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

'I Don't Wear Feathers'

By MARY APOLINAR

Christian Indian Americans and dedicated missionaries are building for a new day at Reno-Sparks Indian Colony in Nevada.

AM I an Indian? I don't wear feathers. I live in a house. How come people call me an Indian? Reno-Sparks Indian Colony children, although they are a sizable proportion of the children in the Reno, Nev., schools, frequently feel a lack of roots. Many attend school only as long as the law compels them to go. The problem is not intelligence, for tests reveal that they are as bright as any other children.

Colony young people have a natural shyness, heightened by a language barrier. Many refuse to do oral work for fear of being laughed at. Doing homework is almost impossible, for the small homes permit no quiet or privacy. As a result, many children receive poor grades and become discouraged. Under such circumstances, Colony young people have too readily become incorrigible or truant. Many drop out before they reach high school.

All these factors can lead to a down grading of moral life, absence of purpose, and eventual employment in menial, nonstatus labor. Examples of marital separation in the community, as well as old tribal customs of trial marriage, make a stable home life difficult.

Injustice has frequently been the lot of the adult Colony Indian. Even when he has managed to overcome handicaps and qualify as a good tradesman, a carpenter, or a welder, he has found it hard to get work. In seasonal jobs, he usually has been the last to be hired and the first to be laid off. Most of the women do domestic work. Families are large, and the lack of a knowledge of how to budget causes financial problems.

The Reno-Sparks Indian Colony is made up primarily of Washoes, with some Paiutes and Shoshones. Before the reservation was established,

the three tribes had very little in common. As the early missionaries became acquainted with the Indians of the Reno area, they found a people limited by a lack of educational opportunities, a high incidence of tuberculosis, poverty, and an antagonism that had grown up because of the expressed contempt of the white settlers for the Indians. Gambling and drunkenness were widespread among men and women. The situation reflected the degradation brought by the early white man's exploitation of a people unable to withstand them.

Colony Founded in 1916

The Reno-Sparks Indian Colony came into being in 1916, when the Indians, who were camping on what is now the University of Nevada campus, were moved bag and baggage to their present sandy, rocky location. Four hundred people—101 families—live in an area of three square blocks. Most of them live in what you and I would call shacks, with as many as nine people in one to three rooms. Since the Indians had few resources when they were moved, they were compelled to build their homes from scraps.

For a number of years, no resident missionary lived in the Colony. In 1921, The American Baptist Home Mission Society sent Winfield Scott to take over the Indian work at Reno, which had until then been carried on by a succession of appointees by the Woman's American Baptist Home Mission Society, whose main responsibility was for the work at Stewart, Nev. Mr. Scott made his headquarters at Reno and worked among neighboring Indians for whom no other provision had been made. He conducted preaching services at Reno and at Fallon. The women missionaries residing at Stewart, led women's and children's activities there, and, when they had time, at Reno, also.

In 1952, Rev. and Mrs. Harold Shock started clubs, play groups, a kindergarten, and a project to landscape the church grounds in the Reno-Sparks Colony. They also held Sunday school and worship services. In the fall of 1953, the staff was enlarged by the addition of a girls' worker. In 1955, when Mr. Shock left to serve as a foreign missionary, H. Clyde Mathews became pastor of the Colony Community Baptist Church and director of the Christian center. Both Mr. and Mrs. Mathews serve as missionaries in the community. Mary Apolinar joined the staff in 1960.

To provide space for a reading room and recreational facilities in the community, the church members, with the help of the Home Mission Societies,



Mosaic cross was made by Mr. Mathews, pastor of the Colony Community Church, Reno-Sparks, Nev.

enlarged the church. Members and volunteers from Reno service clubs and churches cleared a space for a playground. The service clubs purchased \$1,000 worth of play equipment for the site.

It is not easy to maintain the standards of Christian living in Nevada. Many social problems exist in a place where people, handicapped by discrimination, low income, and an inadequate social program, are surrounded by so much "easy living." The "clickety-click-brring" of slot machines is heard all along the main street of the city. Any time of the day or night the gambling houses are in full swing, even on Sunday morning.

Changes are noticeable among the Christian people of the Colony. Mr. Mathews feels that the greatest change is in the spiritual attitude of the people toward the church, their community, and toward one another. Friendly, smiling, confident faces show that God has been at work among his people. Volunteer workers at the church and the center multiply the hands of the missionaries. The Indians who belong to the Colony church are active in the life of the Colony. In fact, the head of the tribal council is Mr. Dressler, who is not only a deacon of Colony Community Baptist Church, but also a member of the board of managers in the Nevada-Sierra Baptist Convention.

Since 1955, the thirty families who made up the membership of the church have increased their giving to the church from \$300 to \$2,200. In 1959, the church voted to borrow \$700 from the bank in order to remodel the church. The men gathered variously colored rocks in the mountains. Using turquoise and silver, they imbedded Indian symbols in them and used them in building the wall back of the pulpit. They paneled the other walls with mahogany plywood and placed acoustical tile on the ceiling.

At the rear of the church, Mr. Mathews made a huge mosaic cross, which glows when the sun's rays fall upon it. The redecorated church was dedicated April 24, 1960. By that time, the members had donated over \$1,500 in labor.

Colony Christian Center is well thought of in the community. Specific reasons for rejoicing are: a crowded part-time nurse; a program that has grown from ten to twenty-six organized groups; and a yearly attendance which has increased in three years from six thousand to twenty-seven thousand. Colony children are active in the church program. The youth group takes part in the Nevada Baptist Association and in the state organizations. More Indian children attend Baptist camps than ever before. Mr. Mathews says: "Our young folks blossom at camp, where they are relieved of the strong pressures in the traditional Indian community."

In 1959, the center undertook a study hall to help Indian children have a place to study their homework. The study hall met four nights a week for an hour and a half each night. Three remedial teachers from the Washoe County school systems assisted the children. Now the high school, alerted to the special needs of the Indian child for a quiet place for study, has taken over the responsibility for an evening study hall.

According to the chief probation officer of Reno, none of the Christian center boys and girls were reported as delinquent—during a recent eight-month period.

'Chieftones' Are Guests

At the Baptist Youth Fellowship convention, at the Colony Community Baptist Church, the Fellowship Guild girls entertained the "Chieftones," a quartet from the Stewart Indian School. It was refreshing to see our girls, who are too likely to think "Indians are nothing," have contact with this group of Pima, Ariz., Indians. Colony young people, who as children did not want to be known as Indians, can better find their places in the world if they are proud of their background.

The missionaries at Colony Christian Center and the Baptist church seek to develop a community consciousness, a reliable method of communication to replace rumor, and a large reservoir of adult leadership. Mr. Mathews says: "Whenever, through our recreation program, we help needy people; whenever we assist little ones to grow physically, mentally, or spiritually; whenever we counsel and succeed in helping those who have problems, we share the love of God, and those who need joy, find it."

MISSIONARY AND STEWARDSHIP EDUCATION

'Men, Let's Look at Missions'

IN JULY, the National Conference of American Baptist Men majored on missions. If anyone ever had any question about the interest of men in missions, it would have been dispelled at this conference. Missions was discussed quite freely in workshop groups, in which all the men participated. They listened eagerly to the leaders and speakers, and talked about what men might do back in the home church about missions.

There was distributed in a mailing to pastors in June, among other leaflets, one entitled "Men, Let's Look at Missions." This leaflet, produced co-operatively by American Baptist Men and the department of missionary and stewardship education, lists some of the ways in which men in the church can do something about their missionary interest and outreach. Other copies are available through American Baptist Men, at Valley Forge, Pa.

The author knows a popular T.V.-singing and acting star who is the chairman of missionary and stewardship education in his church, and who reported a doubling of missionary giving from \$40,000 to \$80,000 in his church in one year.

Men are urged to serve on the committee on missionary and stewardship education of the church, and to participate in the opportunities for missionary and stewardship education on a coeducational basis, as well as to undertake the projects which are of special and particular interest to men. There is no need to apologize for men's interest in missions. The thing we need to do is to give them a chance.

'One Mark of Greatness'

A "must" for American Baptists this year is the new book *One Mark of Greatness*, by Louise A. Cattin and Helen C. Schmitz, which is a story of American Baptist missions within a short compass. To accompany this book is a leader's guide, by Dorothy A. Stevens. In addition to an outline of each session, the guide contains additional resources which will make this a most interesting and helpful study for adults and older youth in the church. The book sells in American Baptist book stores at \$1.50, and the guide sells for 50 cents.

Churches are urged not only to study the book and become acquainted with American Baptist responsibility around the world, but also to furnish the book as a root piece of reading ma-

terial for all mature church members. In fact, every church should have a number of copies for wide circulation. Order your copies now.

Audio-Visuals

Films and filmstrips are a valuable addition to the tool box of the teacher of missionary education. The Baptist Film Library announces a number which will be particularly helpful in the study of "The Christian Mission in Latin American Countries." One of these is the film *Day for Witness*. This new sound-color motion picture, which runs about twenty minutes, tells the poignant story of the very real conflicts which an evangelical Christian faces in his witness in a Latin American country. Marriage, job, and friends are all at stake if one will be a committed Christian. The strange thing is that these tensions are the same ones which a North American faces, too.

Two other items are filmstrips produced by the department of Baptist Films. *We've a Story to Tell* is a worldwide report of American Baptist missions today as told by the missionaries themselves. This will prove to be a splendid supplement to the study of American Baptist missions in the exciting new book *One Mark of Greatness*, by Louise A. Cattin and Helen C. Schmitz. This, along with the maps from the mission societies and the new spreads which will appear in *MISSIONS*

beginning next month, will provide visual material to delight, to inspire, and to provoke interest.

Latin American Highlights is a country-by-country report of American Baptist work in Latin America. This, too, will supplement the above study.

The primary purpose of the Baptist Film Libraries is to promote the missionary and stewardship program of the American Baptist Convention. If you need a listing of the relevant and contemporary materials, send to your area Christian education office, or to the department of missionary and stewardship education, or to the Baptist Film Library in your area for the listings of current films.

Scripture-Message Envelopes

Many church treasurers and finance committees are ordering their church envelopes in the months of October and November. As they do so, it would be well for them to consider the value of ordering from American Baptist book stores the Scripture-message envelopes, which bear a Scripture message and an interpretation relating it to our American Baptist world mission.

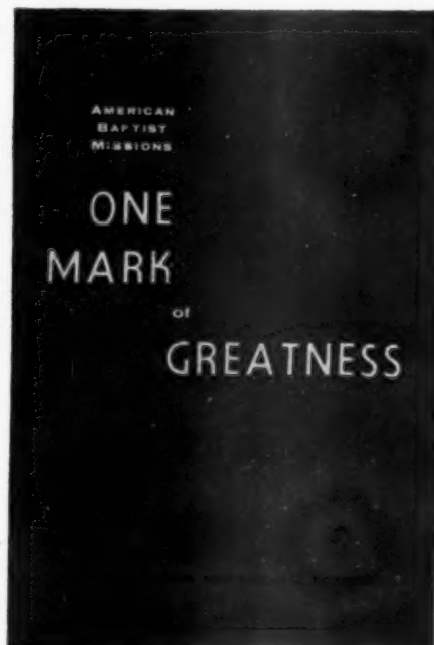
The following is a quotation from one of the envelopes: "I will fetch my knowledge from afar. I will ascribe righteousness to my Maker," Job 36:3. Andre Luvwezo, one of twenty top-ranking Congolese students awarded U.S. scholarships, has enrolled at Baptist-founded Denison University, Granville, Ohio, to begin premedical studies. A graduate of the Baptist Mission School at Kimpese, in the Congo, Andre plans to get his M.D. here before returning home to practice general medicine. He says he finds that 'American students are friendly, interested in Africa, and are trying to help me.'"

Fifty-two of these envelopes help to interpret to every church giver something of the Baptist world mission week by week. There is no substitute anywhere for the unique Scripture-message envelopes.

Write to your nearest Baptist book store for the best prices, and place your order.

New Stewardship Books

Of interest to committees on missionary and stewardship education will be some new books in this field. A very practical and sane book on teaching the church to tithe is the one entitled *How to Develop a Tithing Church* (\$1.25), by Charles Shedd. This book includes many very practical ideas about an educational program for tithing in the church.




Another book, entitled *The Other Six Days* (\$1.50), by Joseph C. McLelland, bears the subtitle "The Christian Meaning of Work and Property." This book, written by a Presbyterian minister in Canada, provides an important resource in the study of vocation and stewardship in the church.

All Ye Who Labor (\$2.50), by Wade H. Boggs, Jr., an important book on Christian vocation, relates directly to the problems of stewardship. This should be on the reading lists and in libraries of all our churches, and is commended for use and reading.

A book which is pleasant to read, and which gives a lift to the person who reads it, is the revised *Try Giving Yourself Away* (\$2.95), by David Dunn. This book deals in an indirect way with the philosophy of slang. It will be good reading on stewardship for many churches.

Missionary-education and stewardship-education materials are tools to enable a church to be intelligent, and interested, and effective in its witness to the world. These resources can help to throw light on and give direction to every church ministry. Why not plan a comprehensive program now?

Order these books from the American Baptist Publication Society book store serving your area.

	The Bible	OCTOBER	<i>Romans</i>
		NOVEMBER	<i>Ezekiel</i>
		DECEMBER	<i>John</i>
	Book of the Month		

Romans

The letter to the Romans was written from Corinth in Greece, about A.D. 56. In it Paul expounds the fundamentals of the gospel as he understands them. He tries to make clear to the Romans the primary truths of their religion, and so inspire them with faith and ardor and selfless devotion.

The theme is justification, involving sanctification:

1. Justification is the rescuing of man from his condition of guilt before God (1:1-3:20). God's plan is to rescue man from this condition by free pardon accepted by faith (3:21-5:21).
2. Sanctification is an actual condition of righteousness brought about by the Spirit of Christ and of God working within the believer (chapters 6-8).
3. Israel's failure to respond is explained (chapters 9-11).
4. Practical exhortations (12:1-15:13).
5. Conclusion (15:14-16:27).

MISSIONARY AND STEWARDSHIP EDUCATION—*Children*

A New Book of Missionary Stories

MAKING *New Friends in the United States, in Mexico* is the new book of missionary stories, service projects, pictures, and special-interest missionary information.

The stories, by Baptist missionaries, are based on facts about real boys and girls. They can be woven into discussions, dramatized, used as worship stories, or told by members of the group as illustrative incidents of work done by missionaries.

One of the purposes of missionary education of children is to help our boys and girls realize that the church in which they participate is a part of the church around the world, and that every Christian has the same responsibility for spreading the gospel wherever he lives.

The mission-study theme for boys and girls will be based on "Mexico" this year. Through this study, the boys and girls will be able to see how the responsibility for spreading the gospel is carried on by boys and girls in Mexico. Rena Button has written a story entitled "The Bible Goes Around the World," telling how the boys and girls of Mexico are helping to spread the gospel throughout their country.

Our Missionaries

The most important resource material that *Making New Friends* provides is stories by our own missionaries in Latin America. Anyone who knows the missionaries on the field will recognize the names of Dr. and Mrs. William H. Hodges, Ivah Heneise, Rena Button, Margaret H. Webber, Mary Mills, Mrs. Grace F. Hatler, and Petronila Nieves. These stories help our boys and girls to become acquainted with some of the children our missionaries work with in Latin America. It is one of the important objectives of missionary education that our children come to know people and customs of the country of study.

Another objective that this piece of material brings into focus is that of becoming acquainted with a missionary. Not every church can have a missionary every year, but every church can have a picture of a special-interest missionary, and can secure newsletters from missionaries on both home and foreign fields through the American Baptist Foreign Mission Societies and the American Baptist Home Mission Societies.

In this book you will find pictures of two special-interest missionaries and brief introductions to them. Dr. and



Price of this new book is 75 cents

Mrs. William H. Hodges, of Haiti, and Margaret Zipse, a home missionary serving Mariner's Temple Baptist Church in New York city. You can mount these pictures and put them up in your department. Help the children not only to get acquainted with them, but also to remember them in their prayers.

Making New Friends has a section of stories by the following missionaries: Margaret M. Zipse, Merrel D. Booker, Norma L. Denny, Kenneth S. Dannenhauer, and Julia A. Brand. These stories help our boys and girls to see how the good news of God's love is carried to children in rural areas, or in areas where there are new churches. Again in this section of the book, the teacher will find information about the special-interest missionary and a suggested service project.

Special Projects

The book also provides special projects to be carried out, and items that boys and girls can send to missionaries. On pages 8, 25, and 26 there are lists of items needed and requested by several of our missionaries.

Making New Friends is a tool for you to use. It is Baptist material, provided by Baptist missionaries for Baptists to help us see how and where we are working to make known the gospel of Christ. It is a "must" for a fully rounded Baptist school of missions.

Order from your nearest American Baptist book store. Price, 75 cents.

Restrictions on Parcels To Haiti

On page 8 of *Making New Friends*, under "Service Projects," we have listed items for Haiti. Please note the following statement just received concerning sending items into Haiti:

"The Government of Haiti has banned the free receipt of boxes of goods intended for distribution to the poor. A high duty has been placed on all imports. *Therefore no more articles of any kind should be sent to Haiti until further notice.* The one exception to this rule is hospital supplies, which may be sent to Dr. William H. Hodges, Le Bon Samaritain Hospital, Cap Haitien, Haiti. These packages should be marked for free distribution to the poor."

Communion Project For India

In 1953, boys and girls of America sent grape Kool-aide to be used for communion in two thousand Baptist churches in Assam. The amount received was enough for five years. Now the supply has been used up, and again Assam is in need of grape Kool-aide. The directions for sending the grape Kool-aide are:

Buy small plastic bags.

Put one package of Kool-aide in each plastic bag and seal well with scotch tape.

Put these well-wrapped plastic bags in a small box, and wrap with brown paper and good string.

Address package to—

American Baptist Mission
Gauhati, Assam, India

Label the package "Gift Parcel."

List the exact value of the Kool-aide on the postal tickets which must go with the package.

Make sure your packages do not exceed 72 inches in length and girth, nor weigh over 22 pounds.

Cost of mailing packages is 70 cents for first pound, 24 cents for each additional pound.

Christian Center In Puerto Rico

Today, five children from our Christian center in San Juan are going to tell you about some of the many activities that go on at our busy center.

"I am Elena. I have a mother and a father, a brother, and a baby sister. We love to come to the center. I like to come especially because I like to sew, and at the center every week we have a sewing class. I am also learning to embroider. I made a pretty handkerchief to give to my mother for a Christmas gift. I like the center, too, because I learn to be good!"

"I am Ruth. I am a friend of Elena's and I like to go to the center, too. I believe of all the year I like Thanksgiving best. Each day during November each one of us who comes to the center brings a handful of rice or beans, outgrown clothes, and shoes. On the Sunday before Thanksgiving, every class and club brings a well-packed basket. At a special time in the service, a representative from each club or class carries the basket to the front of the church. This offering is given with such gladness! A prayer follows. About twenty-five or thirty families received baskets at Thanksgiving."

"I am Juanito. I am Elena's brother. I am three years old. I like to go to the Christian center. I like the doctor and the nurse. They make me well. When I go with Mama, a nice lady tells me stories about Jesus, while we are waiting for the doctor. Every year the doctor chooses the healthiest baby. I was the healthiest baby this year! I had my picture taken. I got a card with a blue ribbon on it. My mother was happy."

"My name is Pedrito. Benjamin brought me to Sunday school and to the clubs here at the center. I like Christmas at the center best of all. Last Christmas, our club decided to do

something for the sick boys and girls in one of the hospitals. We made scrapbooks with pretty pictures. Some children brought some fruit. Elena and Benjamin brought apples and bananas. One boy made a jolly Santa Claus and several small Christmas trees. We filled a basket with our gifts and fruit, and we all went with the missionary to the hospital. We sang some Christmas carols and told some stories from the Bible. Elena recited a Christmas poem. The children in the hospital had a good time. So did we!"

"My name is Juan. I like Christmas in our church best of all. Let me tell you about Christmas. We celebrated Christmas in our church with a beautiful play. Many boys and girls, as well as their fathers and mothers, listened to the reading of the Christmas story several times. Then we wrote our play just as it happened in the Scriptures. Benjamin took part and he did perfectly. His father was one of the shepherds who visited the Christ child in the manger. The church was full of people from all the community. They were happy and many gave their hearts to Jesus Christ as a result of this Christmas program!"

PETRONILA NIEVES, Puerto Rico

CHRISTIAN WORLD OUTREACH—The B.Y.F.

B.Y.F. Vesper Day, December 3

COMMISSIONED with the Message of Reconciliation" is the theme this year of the Baptist Youth Fellowship and its annual B.Y.F. Vesper Day, December 3. The service was written by Janice Corbett, new editor of *Jr. High Topic*.

Built around a student prayer fellowship, the service is definitely Latin American in focus and content. Through the effective utilization of a verse-rhythm choir, simple, yet appropriate, Latin American costumes, and the use of a guitar for musical accompaniment, the service may be used with real meaning in both the small and the large church youth group. A minimum of fifteen youth may participate.

For best results, start preparations several weeks in advance. All participants should rehearse together at least once. The theme hymn, "We Are Living, We Are Dwelling," is found on the inside front cover of *The High Call*, Fall, 1961, issue, in which this service is also printed.

Definite instructions are given for the use of this service in both small and large youth groups. It is also suggested

that this service be presented by the youth of the church for the Sunday evening worship service on December 3, for the total congregation.

Additional copies of "Commissioned with the Message of Reconciliation" may be ordered from the Baptist Youth Fellowship, 1703 Chestnut St., Philadelphia 3, Pa., at 10 cents each.

School of Missions

Youth participation in the annual church school of missions, normally held during January and February, should be planned for at this time of the fall. It is recommended that the B.Y.F. chairman of World Outreach and the chairman of Christian witness be included on the committee on missionary and stewardship education of the board of Christian education. It is hoped that the matter of youth participation in the school will be one of active participation and planning with the adults.

Naturally, the implementation of such plans will take place by and through the B.Y.F. cabinet and such persons as it deems wise to work with

the B.Y.F. World Outreach committee in making final arrangements and plans. In reality, the World Outreach committee becomes the steering committee for the youth sessions of the school.

The recommended theme for the church's school of missions this year is "The Christian Mission in Latin American Countries." Suggested study of materials and resources are given in this section.

One further suggestion is offered this year in reference to the interest of youth in the mission of the church. Too often we feel that the job is done if the youth have six evening programs on the recommended mission theme for the year. Such an approach needs more follow-up.

Youth need to become personally involved in missions if any type of school and study is to have personal meaning for them. How often do we consider service projects in our own community and state to relate youth personally to the cutting edge of missions? How often do we relate our school of missions study to summer study and work projects, the national B.Y.F. interne program, national service projects, like Share Our Surplus, overseas student centers; and interdenominational mission and service projects, like migrant laborers, and so forth?

Only as youth study and then personally become involved in projects, field trips, week-end tours, and so forth, will they really know and feel something of the mission of the church. For these reasons, and many more, we, therefore, highly recommend the use of the following mission-study materials related to this year's theme:

STUDENTS AND OLDER YOUTH—*Raise a Signal.* By H. S. Converse. \$1.75.

SENIOR HIGHS—*Days of Decision.* By B. Chain. \$1.75. "Youth Guide on Latin American Countries." By R. J. Smith. 75 cents.

JUNIOR HIGHS—*In the Time of the Condor.* By E. Hull. \$1.75. "How to Use In the Time of the Condor." By R. V. Jenkins. 75 cents.

ADDITIONAL RESOURCES—*This Is Latin America.* By H. W. Yoder. 85 cents. *Fun and Festival from Latin America.* By E. H. Kepple. 75 cents. *Search My Heart* (one-act play). By D. T. Daily. 75 cents. *Political Way of Latin America.* \$1.25. *The Bible and Diego Thompson.* Color filmstrip. \$7.00. "Youth Guide on Latin American Countries" may be used by both senior highs and older youth.

Because of the urgent need of education, economic stability, better understanding with the people of the United States, current revolutions, and the political unrest in Latin America,

the 1961-1962 mission-study theme is very important to every intelligent citizen. Indeed, a new interpretation of the gospel and the living presence of Jesus Christ is vitally needed throughout all Latin America.

Fellowship Guild

Fellowship Guild Counselor

Mrs. Lee J. Beynon, Jr., gave some very interesting facts to the board of the National Council of American Baptist Women about the Fellowship Guild at the Portland meetings. Some of it is shared here for your encouragement.

Chapters		Girls
591	Ann Judson	6,396
406	Sally Peck	3,880
30	Alma Noble	288
356	Combined	3,872
1,383		14,436

3,383 girls took part in the reading program.

\$6,424.12 was given to the Love Gift.

The degree of the rose was received by 1,875 girls, 251 received the degree of color, and 60 received the degree of Light during the year.

To the Alma Noble Scholarship Fund came \$601.99, from 432 chapters. Our goal is still at least one dollar from each local chapter.

National Fellowship Guild Conference

High moments of inspiration, study, and sharing were experienced at the National Fellowship Guild Conference at Green Lake, Wis., early in July. Girls and counselors alike expressed appreciation of the depth of the Bible study on the parables led by Andrew C. Davison, of Providence, R. I., and

the rich experience of worship led by Rev. and Mrs. James McCrossen, of Topeka, Kans.

Time each day was given for creative thinking on the conference theme: "Every Person—Our Mission." Members tried to come to grips with the meaning of the theme in their lives.

Workshops and interest groups interpreted the Fellowship Guild. The conference members enjoyed sharing with the women's conference on Sunday.

Next year's conference dates are July 14-21. Girls and counselors should plan now to attend.

House Party Guides

Material on the theme "Every Person—Our Mission" is now available for counselors who are planning their state house parties, camps, or retreats. This includes guides for discussion leaders, devotional material for the "Alone with God" time, and suggestions for workshops and special programs.

Order these from the Baptist Youth Fellowship, 1703 Chestnut St., Philadelphia 3, Pa. 10 cents each set.

Which Was Yours?

Hear the parable of the White Cross quotas.

"It came to pass that two boxes of White Cross material came to the house of Ruth. And behold, one box, when it was opened, showed work poorly done. The bandages had lumps, the blocks of cloth were uneven, seams were not strong. The work was not worthy of the Master.

"But, lo, the other box contained work neatly done. Smooth were the seams, tight the rolls and even were the edges. And the keeper of the house of Ruth said, 'These are worthy of the Master. They will be speeded to their rightful place.'

"Which, now, of these quotas, was yours?"

—New Jersey Gleanings



1961 Fellowship Guild Conference at Green Lake, Wis.



NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

Pennies for Angels

By GRACE K. DeLAP

WILL YOU entertain an angel un-awares? On October 31, tiny witches and goblins throughout all fifty states will ring doorbells with the heartwarming greeting, "Trick or Treat for UNICEF!" Behind the Halloween masks will be little angels who are exchanging thoughtless mischief, sometimes, for the joy of Christian sharing by taking part in the international trick or treat for the UNICEF program, sponsored by the United Nations Children's Fund.

Back in 1950, a small Sunday-school class donated trick or treat pennies to UNICEF for the first time—a grand total of \$36.00! The idea has grown until this year more than two million children in ten thousand American communities will collect coins on Halloween. Their efforts will aid fifty-five million children and mothers in over one hundred countries and territories.

The United Nations Children's Fund promotes health and combats disease and malnutrition in underdeveloped areas of the world through a self-help program. Countries receiving UNICEF aid match every UNICEF dollar with an average of \$2.50 of their own to distribute the supplies.

Three-quarters of all the world's children, 750-million of them, live in areas lacking the barest medical essentials, and most of these children receive only the equivalent of one school lunch every two days. UNICEF supplies drugs and equipment to fight tuberculosis, blinding trachoma, yaws, and leprosy. It provides milk to combat malnutrition and teaches midwives the proper care to save mothers and babies.

UNICEF milk is used on many of our American Baptist mission stations. Howard and Harriet Houston serve UNICEF milk to the children attending kindergarten at Antique Christian Center in San Jose, Philippines. This is the only milk many of the children ever taste.

Each penny collected can mean five large glasses of milk or enough vaccine to protect one child against tuberculosis. Ten cents buys penicillin to cure two children of yaws, and one dollar can provide sufficient sulphone tablets to treat one leprosy case for three years.

As American Baptist women, we can participate by organizing and encouraging these "Trick or Treat for UNICEF" programs. Here are steps to follow as you make plans for the project in your own church:

7-Step Program

1. Include on your planning committee the pastor or director of Christian education, the women's chairman of Christian social relations, church chairman of social action if you have one, the children's chairman or superintendents of primary, junior, and other age-groups participating, and representatives from the high-school B.Y.F., who can supervise younger children, help with a party afterwards, and participate in collecting, too.

2. Send for UNICEF's "Trick or Treat Kit" which contains carton stickers and identification tags for twenty five children, as well as informative brochures, planning suggestions, and posters. Cost of the complete kit is one dollar. You may purchase it from the United States Committee for UNICEF, P. O. Box 1618, Church Street Station, New York 8, N.Y., or from the United Nations office located in your state. Additional tags and stickers are a half-cent each.

Every child should wear a trick or treat tag to show that he is collecting for UNICEF with an organized group. The stickers can be taped around half-pint milk cartons.

3. Contact other churches in your area to see if they are planning similar programs, so that as many homes as possible will receive at least one caller for UNICEF. A mimeographed map may help assign each car or adult chaperone to a definite area. This is an important step.

4. Notify your local paper of plans well ahead of time. If your neighbors understand the values of the program, they will be prepared to welcome the boys and girls when their doorbell rings.

5. Publicize the program within your church through circles and society meetings, as well as with the children themselves. Excellent film strips for both children and adults are available from your local U.N. committee, or

the address listed above. One of these could be shown at a Sunday evening service prior to Halloween.

Be sure that all children are briefed on the purpose of the UNICEF trick or treat plan. A mimeographed letter to each church family is a good idea. Children should understand that the pennies they are collecting will help feed hungry boys and girls and make them well and strong.

6. On Halloween night, make sure that children are adequately supervised by adults or older B.Y.F. youth. After collecting, a party can be held at church. Games and refreshments might have an international as well as a Halloween spirit. If a large bowl is provided to hold all the pennies, the boys and girls can actually see what they have collected for other children around the world.

7. All funds brought in by the children should be sent to the U.N. office or committee in your state, or to the address on this page.

Christmas Cards and Notes

Another UNICEF project which we as American Baptist women can promote is the sale and use of UNICEF Christmas cards and notes. This could be sponsored by a business and professional women's group, a circle, or an entire society.

Each year famous artists donate designs for Christmas cards which express the theme of children around the world. Every card bears the words "Season's Greetings" in the five official languages of the United Nations. A box of ten cards sells for \$1.25. A brochure describing cards for this Christmas may be obtained from: United States Committee for UNICEF, Greeting Cards, P. O. Box 22, Church Street Station, New York 8, N.Y. Gay note cards are available at the same price for use throughout the year.

UNICEF funds fight hunger and disease around the world. In Central America, UNICEF insecticides combat malaria. Penicillin is overcoming the dreaded yaws in Indonesia. UNICEF-trained midwives tend mothers from India to Africa, and clinics treat leprosy, tuberculosis, trachoma. UNICEF milk and dietitians bring not only health but also hope throughout the world.

As American Baptist women we express our Christian concern in many ways: White Cross, stewardship of money, continuing prayer. Now through UNICEF we can put into action our love for children and mothers around the world. And at the same time, we are getting our own children, blessed as they are with health and material goods, to develop and express a more Christlike compassion for others.

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

Fun with Facts

By CARYL D. SLIFER

HERE is a simple program designed to teach your women more about missions, organization, and relationship of the church to the American Baptist Convention. It will provide fun and fellowship in the learning. Use all or parts of the program, depending on the time available.

Devotions

SCRIPTURE: 2 Tim. 2:1-2, 15.

HYMN: "Lord, Speak to Me." Third verse of theme hymn sung without books.

PRAYER: Use words of hymn, "Open My Eyes," changing "my" to "our," and "I" to "we".

Let's Talk About Baptists

On a small table in the center of the room, place a copy of as many Baptist periodicals as you can obtain—MISSIONS, *Crusader*, *Secret Place*, your state or city paper, *The Home Mission Digest*, *Along Kingdom Highways*, *Overseas Outreach*, *Book of Remembrance*, *The American Baptist Woman*.

Hold up one at a time, and ask anyone in the group to answer briefly the question: "Why do I read this magazine?" This may be an impromptu reply in a well-read group, or you may spot-pick answerers ahead of time, supplying them with a copy of the magazine which you wish them to advertise enthusiastically.

Let's Play a Game

Supply each member with a copy of the following questions. Write answers on pieces of colored paper, which have been numbered to correspond with the questions, and which have been hung around the room. If these colored papers are cut in outlines of the six Latin American countries where American Baptists have missionaries—Mexico, Nicaragua, El Salvador, Cuba, Haiti, Puerto Rico—you can advertise the mission theme for this year.

1. What is the name of our national American Baptist woman's organization? (National Council of American Baptist Women.)

2. What is the motto of our National Council of American Baptist Women? ("Every Woman Worshiping, Working, Witnessing.")

3. What are the 1961-1962 theme verse and hymn for all Baptist Women? (Luke 24:48—"You Are Witnesses." "Lord, Speak to Me.")

4. How many women members are there in our local Woman's Society?

5. How many women members are there in our church? (Ask your pastor.)

6. What is the name of our state (or city) Baptist paper? (Ask your pastor.)

7. Name one of the special-interest missionaries assigned to our association.

8. What does "B.J.A." stand for? State the third-year emphasis. (Baptist Jubilee Advance. "Mission to the Community Where We Live.")

9. What does "PREP" stand for? (See Program 10 in the packet.) (Planning the Right Education Program for our children.)

10. Name our ten foreign-mission fields. (Burma, Assam, Bengal-Orissa, South India, Thailand, Hong Kong, Philippines, Japan, Okinawa, and Congo Republic.)

11. What is a Christian center? Name the nearest one.

12. Where is our local White Cross work going? (Ask your chairman of White Cross.)

13. What is the difference between the World Fellowship Offering and the America for Christ Offering? (W.F.O. is for foreign missions, and A.F.C. is for home missions.)

14. Who are counterparts in the woman's organization? (Counterparts are officers or chairmen who are carrying responsibility for the same area of work in the local Woman's Baptist Mission Society, in the association, in the state, and in the National Council of American Baptist Women.)

15. What is a workbook? (A file of information about a job which each officer keeps to give to her successor.)

16. What is a "Program Packet"? (A packet of programs prepared for local society meetings by the National Council of American Baptist Women.)

Let's Read Some Books

Ask two or three women to prepare short teaser reports—no longer than five minutes each—on as many current mission books. Let these be en-

thusiastic introductions, and not factual findings from the book, or book reviews. Your chairman of literature will help you choose these books, and then will devise a plan for keeping a record of borrowers, when they ask to read the books you have presented.

Let's Enlarge Our Circle

On a big paper or cardboard, set on an easel or hung where all can see, draw five complete circles with a common center, each circle larger than the former. Place No. 1 in the center, and number the circles 2, 3, 4, and 5, the last number on the largest circle.

Then explain that (1) represents the inner circle—N.C.A.B.W.—with offices now in New York; (2) represents the state circle—38 states in the American Baptist Convention; (3) represents the association circle—364 associations in the A.B.C. Mention number in your state; (4) represents the local circles—6,245 churches in the A.B.C.; and (5) represents the Baptist world-mission circle, with 883 missionaries—507 home missionaries, and 376 foreign missionaries.

Our simple chart shows to what a vast group of circles we belong, as we channel information and help from the inner circle, out through state and associations to our churches, and on out to the farthest mission field.

Let's Know Our Local Officers

List these ahead of time on a large paper, and ask the group to fill in the names of the local women holding these positions.

- * President
- Secretary, Treasurer
- * First Vice-President
- Program, House Party, Literature
- * Vice-President of Missions
- Missionary and Stewardship Education
- Mission Interpreters—Home and Overseas
- Special-Interest Missionaries
- * Vice-President of Christian Service
- Love Gift, White Cross
- Christian Social Relations
- * Vice-President of Christian Training
- Spiritual Life, Family Life
- Leadership Training
- * Vice-President of Business and Professional Women
- Fellowship Guild Counselor
- Chairman of Publicity

* Officers necessary for a society with less than twenty-five members.

Let's Pray Together

For definite places, people, and needs. A circle of prayer is a fitting close to a meeting in which eyes have been opened to the great Christian circle to which we belong. Encourage each one present to take part, even if briefly.



AMERICAN BAPTIST MEN

Monthly Fellowship Program

FOR DECEMBER

'There Stood a Man Enjoying the Fruits of Dedication'

Scripture—Romans 1

Devotions

Christmas letters and Christmas greetings are one of the fruits of Christianity copied by many non-Christians. As Christians we are happy to share this fruit, and hope that in so doing we may become a witness, and that the non-Christian may welcome Christ into his life.

For our devotional thoughts, let us look at a few verses in Romans 1 to see how the wonderful news we love to receive in our Christmas letters was also found in Paul's message to early Christians. Ideas in verse 9, verse 11, and verse 13 are often written or printed on the cards for us. Do we mean these words and do we show what we mean? If we really have the fruits of Christian dedication, will not our letters indicate, as directly and clearly as Paul's, the source? Underline verse 16 of Romans 1 in your Bible. Believe it enough to make it a part of your daily life, and you will truly be partaking, sharing, and propagating the fruits of dedication at Christmastime.

Program

Have you heard these statements? "Another church organization to take up our time?" "I hear too many speeches and have to eat away from home so often that I am not interested in another organization for men." "Our men are all so busy we couldn't get them out for another meeting."

Are poorly planned meetings plaguing the men of your church? What about the future leadership in your church, particularly among the men?

'Chain Reaction'

Chain Reaction is a new color-sound filmstrip on men's work in a church, professionally produced by American Baptist Men, in cooperation with seven other denominations in the United States and Canada. Included is a complete "Discussion Guide," prepared by American Baptist Men, to help you plan your meeting.

Purpose, planning, preparation, participation are most vital in all business operations. Yes, in the Lord's business as much as, or more than, in any other. *Chain Reaction* leads the minds of men through the thoughtful processes necessary to enlist, involve, assign, and accomplish this aim. It points up the need to seek the best talent from the men of your church for leadership. As your Men's Fellowship faces the challenges of life in the year 1962, this is an excellent time to evaluate the purpose of your men's participation in the mission of your church. This can effectively be accomplished by the use of *Chain Reaction*, followed by a well-planned discussion.

The filmstrip may be purchased from American Baptist Men at Valley Forge, Pa., or the Baptist Film Library (see page 47 for addresses), or your state or city president of American Baptist Men. The complete price is \$9.00.

In addition to the projector, record player, and screen, for the meeting you will need: a blackboard, copies of the pamphlet "Why a Men's Fellowship in Our Church?" (\$2.00 a hundred), and a supply of the "Manpower Survey Card" (\$1.50 a hundred).

If your church does not have a filmstrip projector, try your local photo-shop for a rental, or write the Baptist Film Library nearest you for information on a new projector selling for a very nominal cost.

Note that the *Chain Reaction* record has two identical narrated scripts, one on each side, which provide for the recorded bell tone for manual changing of frames, or the silent automatic electronic frame changer. Be sure to test your equipment well in advance of the meeting time.

MEN

Have you given
your pledge to the

VALLEY FORCE FORWARD FUND?

For variety you may want to try one of the following suggestions:

■ If you have a tape recorder, you can add interest to the discussion by checking over the script for natural breaking points. Tape off the sound, leaving space for these breaks, thus providing natural discussion periods as the filmstrip is shown.

■ To involve more men, assign the various characters to men in your group and let them narrate from the printed script, as filmstrip is shown.

Whatever method you use, be sure to involve your men in a discussion of the filmstrip. Otherwise, you will not capitalize on the many benefits to be derived from this type of program.

Listed below are a few of the discussion ideas contained in the "Discussion Guide" provided with each filmstrip. Be sure to wind up your discussion period with the challenge presented in the last idea, which includes the distribution of the "Manpower Survey Card." This is a new item designed to assist men's groups in taking a periodic inventory of their available manpower.

■ List on the blackboard some of the important factors contained in the planning portrayed by the men in *Chain Reaction*—participation, prayer, training, delegating responsibility, purpose, group discussion, and leadership materials.

■ What can we do to define the purpose of our Men's Fellowship? After the men have expressed themselves on this, and the ideas are listed on the blackboard, distribute the "Why a Men's Fellowship in Our Church?" Point out the threefold purpose of American Baptist Men. Invite comparison and discussion of purpose which you have listed on the board.

■ Enlist ideas on planning men's work in your church. Some of the items covered in the filmstrip are: executive committee meets regularly each month, program calendar for the year has been set up, annual planning conference of the officers.

■ What is the recommended eight-officer pattern of American Baptist Men?

■ What are the responsibilities of the fellowship committee, the growth committee, and the action committee?

■ From your experience, what one suggestion can you make better to inform and involve all men of our church in the men's program? Give each man an opportunity to state one suggestion. List these on the board.

■ What are you willing to do to help make the men's program a success this coming year? At this point, distribute "Manpower Survey Card" to each man, giving each an opportunity to check his interests and his willingness to serve.

NEWS

JAPAN

Japan Baptist Union

The fourth annual convention of the Japan Baptist Union was held, May 9-11, at Soshin Girls' School Camp, Gotemba, which is at the foot of Mt. Fuji. The eighty-seven delegates represented thirty-nine churches and seven institutions. One very hopeful sign was the comparatively large number of young pastors in the convention and the interest and responsibility they are taking. We were very sorry that several pastors could not be with us because of sickness or death in the family.

The theme of the convention was "Christians—The Light of the World," taken from 1 John 1:7: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin."

Challenging Message

Isamu Chiba, president of the convention, gave a very challenging message at the opening worship service. Following this, reports of the year's work were given by the executive secretary, Mr. Sawano; the chairman for evangelism, Mr. Suzuki; the president of the woman's department, Mrs. Hino; the president of the B.Y.F., Mr. Nakayama; and the chairmen of the four area associations.

During the past year, two preaching places have organized into churches. The Old Folks Home was completed and dedicated, as were two new church buildings. The B.Y.F. reported progress on plans, in cooperation with the Southern Baptist-related youth groups, to entertain the All-Asia Baptist Youth Fellowship in Tokyo, in July. All churches were urged to give full support to this project, both with funds and with personnel. Following the July meetings, delegates from American Baptist mission fields will join in an international work camp at Tohoku in northern Japan.

Mr. Sawano, the chairman of evangelism, presented a detailed plan for the second year of a five-year evangelistic effort, "Evangelism and Church Establishment." This year's motto is "The Layman's Responsibility for Evangelism." Strongly emphasized in this program will be the training of laymen. The plan also includes opening two new pioneer evangelism proj-

ects and developing four of the present preaching places into organized churches. For their six pioneer evangelism projects now under way, they will buy land for one worshiping group, erect a building for a second, and help a third become a self-supporting church within the year.

Two Lectures

Outstanding in the convention program were two lectures by professors of our own school, Kanto Gakuin University: "The Mission of the Church in a Rapidly Changing Society" and "The Christian Community in the World Today." A new and successful feature was a panel discussion by a minister, a layman, a woman, a missionary, and a pioneer evangelist. Their topic was "Obstacles Confronting Evangelism Today." This was followed by small discussion groups, which proved to be very helpful. Fun and fellowship at meals and tea time added to the total spirit of the convention.

We were very fortunate in having Russell E. Brown, our regional representative from the New York office, with us during the convention. He addressed the group on the challenges of world mission. Also one of the significant actions taken was the adoption of a minimum-wage scale for pastors who have been very generally underpaid. The convention closed, looking forward to a fruitful year ahead.

Missionaries Meet

Following the Japan Baptist Union convention, the American Baptist missionaries met at Lacy Cottage at the seaside near Yokohama, May 11-14. They began the annual fellowship of the missionaries with the theme "The Unity of the Spirit" from Ephesians 4:3.

We did, indeed, feel that unity and the Holy Spirit working among us. We had gathered from north and south, babies, bags, and baggage. When we counted the new additions to our family this year, we found we had four baby boys and two baby girls. Five of them joined in our fellowship. Twelve of the other twenty-five children in the mission added to the family atmosphere; they took part in our mealtime singing, in the evening devotions, and in the Sunday-morning observance of Mother's Day. They had their own program during the adult meetings. Our two retired family members living in Japan, Thomasine Allen and Mrs. W. F. Topping, also joined us.

Besides the business session, the main part of the program consisted of a series of three Bible-study groups led by Noah Brannen, evangelist at Kobe, and Gerry Gano, Gospel Ship evange-

list of the Inland Sea. Other devotional leaders added to the high spiritual tone of the entire conference. As we were able to finish our business by Saturday noon, we had a family outing at the beach in the afternoon. Inspiration had come through Bible study, worship, and spiritually centered messages. We closed with a talk from our area representative from the Foreign Societies, Russell E. Brown, whom we were privileged to have with us throughout the conference. We were sorry that sickness, distance, and other circumstances kept six of our adult members and thirteen children from joining us, but we felt they were with us in spirit.

Fellowship Group

The Shinsei Kai is a fellowship group made up of representatives from the Japan Baptist Union and the churches of American Baptist heritage which have remained within the United Church of Japan. Since the formation of the Japan Baptist Union, plans were made by these two groups to meet every other year in fellowship. The first meeting was held in Tokyo, on May 23, at Misaki Tabernacle, preceded by a day of fellowship of the churches related to the United Church and followed by a pastors' fellowship meeting.

At the opening worship service, Mr. Yamakita, chairman of Shinsei Kai, preached from Acts 2 on the Holy Spirit, emphasizing that we need Spirit-filled churches. Mr. Brown, of the American Baptist Foreign Mission Societies, addressed the morning session. After lunch, laymen gave personal testimonies of their faith and experiences. The afternoon session was closed with an address by W. M. Blanchard, on "Baptists and Church Unity." Mr. Blanchard, an American Baptist missionary, is president of Ramapatnam Theological Seminary, in South India.

Besides discussing the budget, the Shinsei Kai planned the future of the Old Folks Home, a joint project of the two groups. Also plans were made for strengthening their Baptist fellowship ties.

BEULAH MCCOY

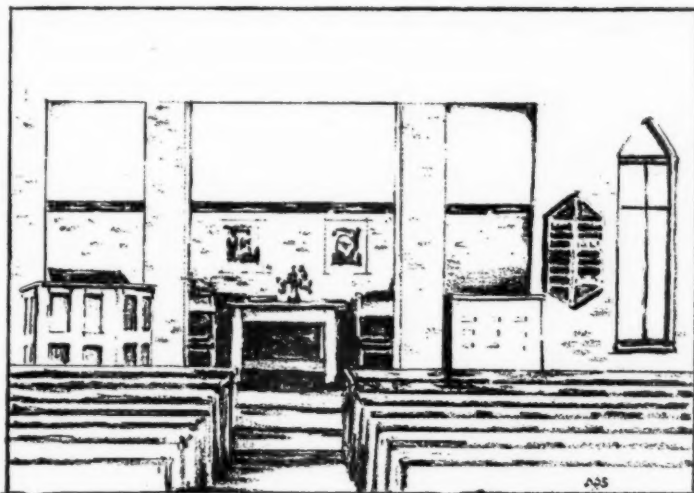
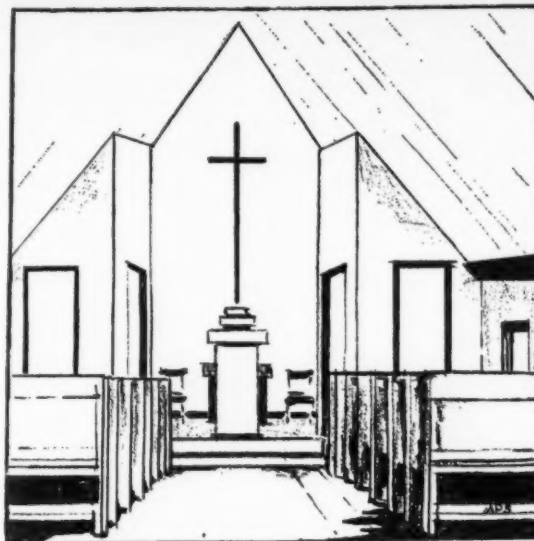
SEATTLE

Indian Hospitality Center

A long, long dream was realized when the doors were opened more than a year ago to the Indian Center, Seattle, Wash., and each new day sees its further realization.

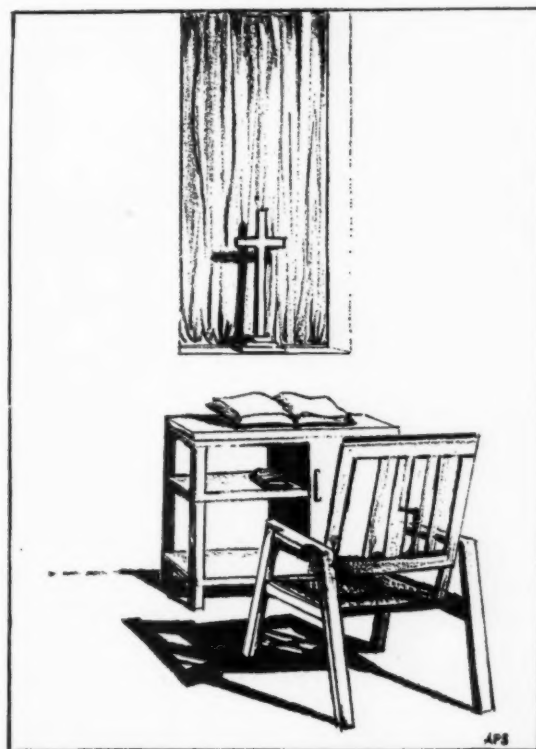
The dream began several years ago in the mind of Mrs. Pearle Warren, an Indian American living in Seattle. She
(Continued on page 40.)

CHURCHES AT WORK AROUND THE WORLD



Church in the Congo

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Name

Name

Seattle

(Continued from page 38.)

recalled her own difficult days of adjustment in moving from the sheltered life of the reservation to residence in the city. She saw more and more of her own people experiencing the same discouragement and friendlessness she had known, and she desired above everything else to be of help. She gathered a group of her Indian friends who also lived in the city and began with them to plan ways of helping these newcomers to urban life.

The American Indian Women's Service League was organized. The

Indian women began to minister to the needs of their own people, using their homes as clothing depots and meeting places. However, it soon became too much for even their indomitable spirits and help had to be called in. Churches of all faiths were asked to send representatives. Welfare agencies and civic organizations were contacted, and after several discussions of the problem, a committee was nominated by these representatives to work in an advisory capacity to the Women's Service League.

After weeks and months of meetings, discussions, and search for a meeting place, the present site was

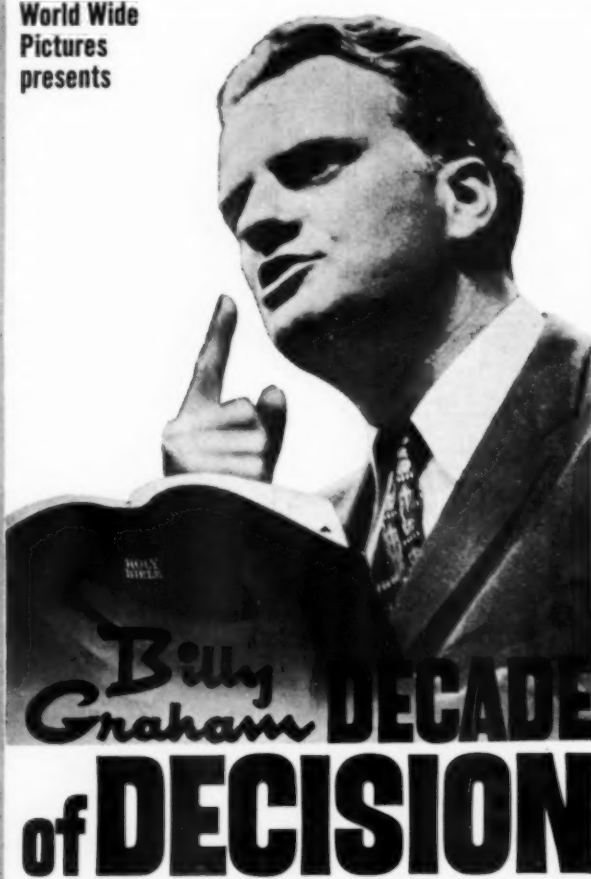
secured; and Mrs. Pearle Warren was engaged as director of the Indian Center. Since that time the center has been visited by hundreds of persons from at least forty different Indian tribes, coming from Montana, the Midwest, Alaska, and Canada. As many as sixty-five Indian Americans come in daily to visit; to sit in a comfortable place; to drink endless cups of coffee from the never-failing urn; to find a willing ear to listen to the problems of bus travel or house rental; to get help to return to the reservation after an unsuccessful job hunt; or to find clothing for the child who must start school next week. Members of the committee drop in frequently to look at the new displays of Indian art and artifacts, to get acquainted over a cup of coffee with a newcomer, or to share in a meeting of the advisory committee at a potluck luncheon.

Almost every week Mrs. Warren and others of the advisory committee have opportunity to speak about the Indian Center program to service and civic clubs and church groups, enlisting financial help as well as donations of used clothing and supplies for the center. Such has been the response that in the first year more than \$5,000 was contributed and enough clothing to distribute, on the average, to forty or more families a week. The members of the Indian Women's Service League give ninety and more hours of volunteer help each week in preparing, sorting and distributing the clothing and in manning the center.

The Baptists of Seattle are happy to share in this project by contributing through the Seattle Baptist Association. Church groups have heard the story of the Indian Center from the director of Christian Friendliness, who is also a member of the advisory committee. Personal visits to the center have brought them new friendships and keener understanding of what it can mean to be a good Samaritan in today's world.

MARIAN MARSHALL

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as reported by DAVE GARROWAY

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BURMA

Forty Years in Burma

As a young girl, I sometimes saw or heard of returned missionaries who had been "forty years on the mission field." The magical flavor of those words always thrilled me, but I never expected to be able to have this said of me. However, over forty years ago, on November 9, 1919, I arrived in Burma. As I think back to that time, I remember what a difference there was.

There were no motor cars. In those days missionaries traveled around Rangoon in those little boxes on

MISSIONS

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wheels known as *gharries*, driven by Indians. They also pulled the rickshaws and were the ticket collectors on the trams. So the first words I learned for getting around Rangoon were not Burmese, but Hindustani.

Shortly after my arrival, I attended the Karen service at Cole Memorial Chapel in Judson College Church. Ma Sein Shin escorted me; later he was to become Dr. Ma Sein Shin.

No Running Water

In those days the houses had no running water, no sanitation, no screens, no electric fans, and no refrigerators. There were no electric lights in Henzada, where I went for my first term. Also, there was no permanent furniture in the missionary houses in those days. Well do I remember my dismay when I was first ushered into the house I was to occupy in Henzada. There was a large living-dining room, about half as large again as the one I now have. There was also a big bedroom. My furniture consisted of one bed (purchased with three-fourths of my outfit allowance), plus one settee, one small table, and two chairs, all made of cane, which I had bought in Hong Kong on my way out. There were no closets in which to put my clothes. As our salaries were small, it took me some time to acquire a chest-of-drawers, a desk, and two straight chairs, so my language teacher and I could sit together at the desk.

Fortunately, in those days the mission did its own banking, and so we did not need to maintain a good-sized balance in our accounts. We had our own A.B.M. cheques, and these were honored over all of Burma as much as those of the State Bank of India today.

A Peaceful Place

I thought that Insein was the most peaceful place in which to live that could be imagined. There were no airplanes overhead and there was very little traffic on the road. The only disturbing element was the Karen Seminary band, which practiced faithfully every weekday morning from 5:30 to 6:00 or 7:00. Speaking of bands reminds me of my welcome in Henzada. We traveled by night train and crossed the river by ferry in the early morning; there on the bank of the river were the pupils and teachers of the Karen School and Mary Thomas. The school band led the procession through the streets of the town to the school, so all in town knew that a new missionary had arrived.

I am glad for the experiences of those early years. I remember traveling across the paddy fields in an ox cart on moonlight nights after an associa-

tion meeting. We would arrive at the river in the early dawn and take the steamer back to Henzada. I also remember my vacation trips before there were motor roads. One year I went to Namkham, traveling by pony from Bhamoon. On another trip to Haka in the Chin Hills, we traveled on mili-

tary-police ponies attended by two orderlies.

It has been a wonderful joy to have a part in this great work, and I pray that in the next forty years we may see even a greater increase than in the past. Pray for us.

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"And I heard the voice of the Lord saying, 'Whom shall I send, and who will go for me?'"

"And I said, 'Here am I Lord, send me!'"

* * *

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Grains of Sand

Bernice Hogan. These 60 devotions will appeal to women whose activities center around their homes and work, but whose minds seek ever-expanding horizons. Beginning with a scripture quotation, each brief meditation has "a small thing" as its central theme — a grain of sand, a pebble, a leaf, a child, a star, a loaf, a tear, a cup, a bird, a seed, a flame, a word. Through these small things, Mrs. Hogan stimulates Christian thinking to enrich daily living. 128 pages \$2

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Josephine Robertson. It is usually awkward and difficult to help people in time of trouble. Here is a heart-warming book of suggestions of what to say or not to say, of what to do or not to do. Chapters include: *How to Visit the Sick, How to Help the Aging, How to Help in Time of Sorrow.* A sympathetic book of interest to all who would like to be a more helpful and understanding person. 128 pages. \$2.25

Beliefs That Count

Georgia Harkness. What Christians are entitled to believe and how these beliefs apply to the everyday business of living. Written with her usual clarity and appeal to the layman, these twelve brief chapters are stirring affirmations of faith which give an encompassing picture of Christianity—what stands behind it, what makes it vital, what makes it so applicable to every generation. A simple but profound discussion. 128 pages \$1

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Charles Ray Goff. Men and women looking for a note of hope in the confusion of today's world and ministers searching for fresh ideas will welcome this new collection of Dr. Goff's messages. Dr. Goff speaks to the needs of modern men and women who are searching for a more meaningful life and the power to go on living, and shows that God is concerned about the lives of each and every man, woman, and child today. 128 pages \$2.25

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CALIFORNIA

Bread upon Waters

Ten years ago there came to the Chung Mei Home, and so to the church school of the First Baptist Church, Berkeley, Calif., a ten-year-old Chinese boy whose parents "couldn't do a thing with him," or so they said (an old story).

While at Chung Mei he accepted Christ as his Savior, and was baptized at First, Berkeley. When Chung Mei Home closed its doors, he was returned to his parents in Los Angeles, and almost at once identified himself with a Chinese church. He and a number of other former Chung Mei boys are always on hand to greet me whenever I preach down there. Some time ago I received a letter from him in which he said, among other interesting things: "I shall be graduated from high school in January. Then, if all goes well, I shall enter Bible college and take the missionary course as my major."

"You see, Dr. Shepherd, my mind and my heart are made up, I want to become a missionary. I want to serve the Lord, with no strings attached. By that I mean I am willing to give all my talents, if I have any, my body and my heart, to the service of my Lord."

"I rejoice today in my salvation and in God's redeeming grace and abounding love to me; and so I want to learn how to share with others who do not know him as we know him. I have never been so happy as I have been since I dedicated my life wholly to his service."

There are within our denomination today several persons who had this little fellow in Sunday-school class some time during the period 1951-1953. There are others around, perhaps, to whom he was just one of those Chung Mei boys.

You never can tell to whom you are talking when you are speaking to a child.

CHARLES R. SHEPHERD

Answers to Quiz on page 3

(1) Colony Community Baptist Church, Nevada, 30 families. (2) They had a deep and abiding concern for the redemption of the world. (3) By foreigners associated with European colonialism. (4) "Christian chance for each child." (5) 101. (6) Five. (7) 350. (8) It is merely awakened by it. (9) Walter Rauschenbusch. (10) In 1924, Baptist churches of LaPaz and Cochabamba. (11) Reuben E. Nelson, former executive secretary of the American Baptist Convention, *Reuben E. Nelson: Free Churchman*. (12) 1891. (13) Each new subscriber will receive three extra issues. (14) Three.



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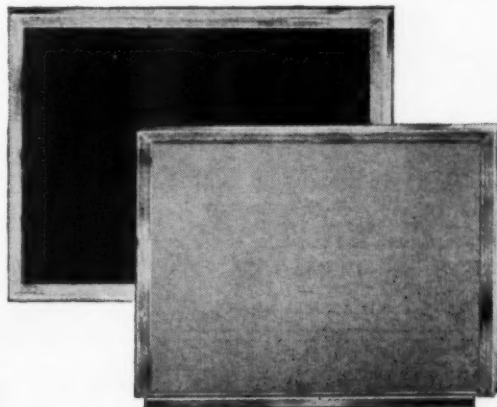
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MISSIONARY MILESTONES

Appointed

By the American Baptist Foreign Mission Societies, June 11, 1961, Portland, Oreg.: L. L. Bowman (short term), Central Philippine University; R. E. Smith, Congo; Rev. and Mrs. J. L. Spangenberg (short term), S. India; Rev. and Mrs. D. F. Wheeler, Japan.

By the American Baptist Home Mission Societies, June, 1961: J. A. Barker, director of church extension for division of church extension and edifice funds; G. I. Gingrich, associate secretary, division of institutional ministries; R. E. Ice, director of loans for division of church extension and edifice funds; Pauline M. Shockey, regional missionary, Winning the Children for Christ program (with the Board of Education and Publication); D. Williams, instructor, Spanish-American Baptist Seminary, Los Angeles, Calif.

By the American Baptist Home Mission Societies, in cooperation with state conventions, city societies, and churches, the following pastors and missionaries: J. W. Eckles, missionary, Star Valley Community Church, Afton, Wyo.; G. L. Fish, church-extension project, Tallmadge, Ohio; S. M. Garner, Blossom Hill Baptist Church, San Jose, Calif.; E. C. Gates, Eastside Baptist Church, Eastside, Oreg.; I. R. Gomez, El Buen Church, Kansas City, Mo.; K. R. Goss, area missionary,

Southern Nevada Greater Parish, Las Vegas, Nev.; Judith R. Heda, Denver Christian Center, Denver, Colo.; Lois L. Howell, Christian-center worker, field unassigned; R. D. Hughes, Lakeside Baptist Church, Painesville, Ohio; B. G. Jacobson, Church of the Redeemer, San Jose, Calif.; Betty J. Killian, Christian-center worker, field unassigned; F. J. Lawrence, Bethlehem Baptist Church, Portland, Oreg.; D. M. Lockyer, missionary, Bethany Baptist Church, Verde Valley, Ariz.; N. R. Lopez, Mexican Baptist Church, Topeka, Kans.; Malva C. Quinlan, missionary nurse, Cordova Community Hospital, Cordova, Alaska; J. J. Savory, Judson Baptist Church, Kalamazoo, Mich.; R. B. Wallace, American Baptist Church, Tempe, Ariz.

Reappointed

By the American Baptist Home Mission Societies: H. E. Daney, chapel director and student counselor, Bacone College, Bacone, Okla.; Rose Graziano, house parent, Kodiak Baptist Mission, Kodiak, Alaska; Rev. and Mrs. P. L. Jackson, Indian missionaries, field unassigned.

Died

A. B. Apra, missionary among Mexicans and Spaniards, in Alhambra, Calif., March 31, 1961.

Mrs. C. L. Brooks, the widow of a former secretary of The American Baptist Home Mission Society, in Utica, N.Y., May 2, 1961.

J. B. Dahl, supervised the building of several churches, A.B.H.M.S., in Bergen, N.J., April 16, 1961.

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Coe S. Hayne, retired in 1944, after twenty-seven years on the American Baptist Home Mission Society staff, in Three Rivers, Mich., June 25, 1961.

Mrs. Ernest Kelhofer, East China (1910-1943), Portland, Oreg., July 12, 1961.

Estelle Marlin, director of Christian education at the Kodiak Community Baptist Church, Alaska, in West Virginia, July 17, 1961.

Mrs. F. A. Smith, wife of former secretary of missions and education for the A.B.H.M.S., in Elizabeth, N.J., March 23, 1961.

Mrs. H. H. Treat, missionary to Indian Americans for twenty-seven years, in Topeka, Kans., March 20, 1961.

Sailed

For Congo: Mrs. N. B. Abell, Mrs. F. O. Anderson, Vendla I. Anderson, Mrs. M. S. Entwistle, Helen E. Gas-kill, Rev. and Mrs. E. G. Hall, Rev. and Mrs. Murray F. Sharp, Eva M. Shepard, Mrs. P. J. Uhlinger, Doris M. Wiseman. From Belgium to Congo: Rev. and Mrs. J. A. Marshall, Dr. and Mrs. D. E. Fountain. For Burma: Emilie M. Ballard, Rev. and Mrs. B. C. Currier, Dorothy E. Rich. For South India: Alice M. Findlay.

Furloughed

Dr. and Mrs. J. M. C. Bisset, from Thailand; Rev. and Mrs. W. M. Blanchard, from South India; Rev. W. H. Brown, from Congo; Seater-Margaret Drever, from Thailand; Rev. and Mrs. B. L. Hinchman, from Japan; Mrs. Wanda Kelley, from Philippines; Dr. and Mrs. A. O. Larsen, from Philippines; Rev. and Mrs. T. F. McDaniel, from Japan; Ruth Meinen, from Assam, India; Linnea A. Nelson, from Philippines; Mrs. J. N. Nicholson, from Japan; Margaret B. Smith, R.N., from Burma; Rev. and Mrs. M. E. Windham, from Assam, India; Florence E. Wormser, from Assam, India.

Resigned

E. J. Anderson, pastor, Blossom Hill Baptist Church, San Jose, Calif.; R. C. Bradford, division of church extension and edifice funds; W. E. Christensen, town and country director, Colo.; J. E. Dickinson, pastor, Danforth Larger Parish, Danforth, Me.; Mrs. Lillian Ferrer, children's worker, Campbell Christian Center, Campbell, Ohio; B. W. Garcia, pastor, Imlay Baptist Church, Port Huron, Mich.; R. B. Grenell, pastor, First Baptist Church, Hopkins, Minn.; Joseph Hightower, recreation worker, Rankin Christian Center, Pittsburgh, Pa.; Joseph Melnikoff, pastor, Homesite Baptist Church, Las Vegas, Nev.; Marilyn Owens, girls' worker, Weirton Christian Center, Weirton, W.Va.; R. W.

Reed, pastor, St. Helen Community Church, St. Helen, Mich.; Janet Sedam, program worker, Keams Canyon, Ariz.; J. W. Tennyson, pastor, Grove Road Baptist Church, Ypsilanti, Mich.; R. W. Wheaton, pastor, Ather-ton Hills Baptist Church, Menlo Park, San Francisco, Calif.

Transferred

Helen E. Banks, to program worker, United Christian Centers, Sacramento, Calif.; L. G. Borunda, to pastor, Vil-

lage Church, Fort Madison, Iowa; Lucille A. Brisbane, to girls' worker, Anadarko Christian Center, Anadarko, Okla.; T. F. F. Dixon, to Baptist Seminary, Mexico City, Mexico; Veronica Lanier, to church missionary, Woodlawn Baptist Church, Chicago, Ill.; C. C. Shepherd, to First Baptist Church, Ocean Lake, Oreg.

Retired

J. I. Almanza, pastor, Mexican Baptist Church, Anaheim, Calif.

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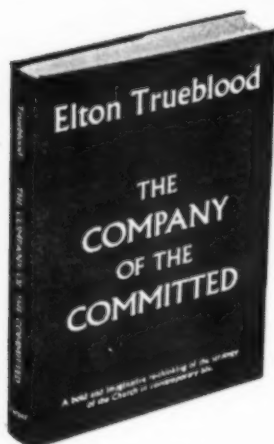
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By Frank A. Sharp

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